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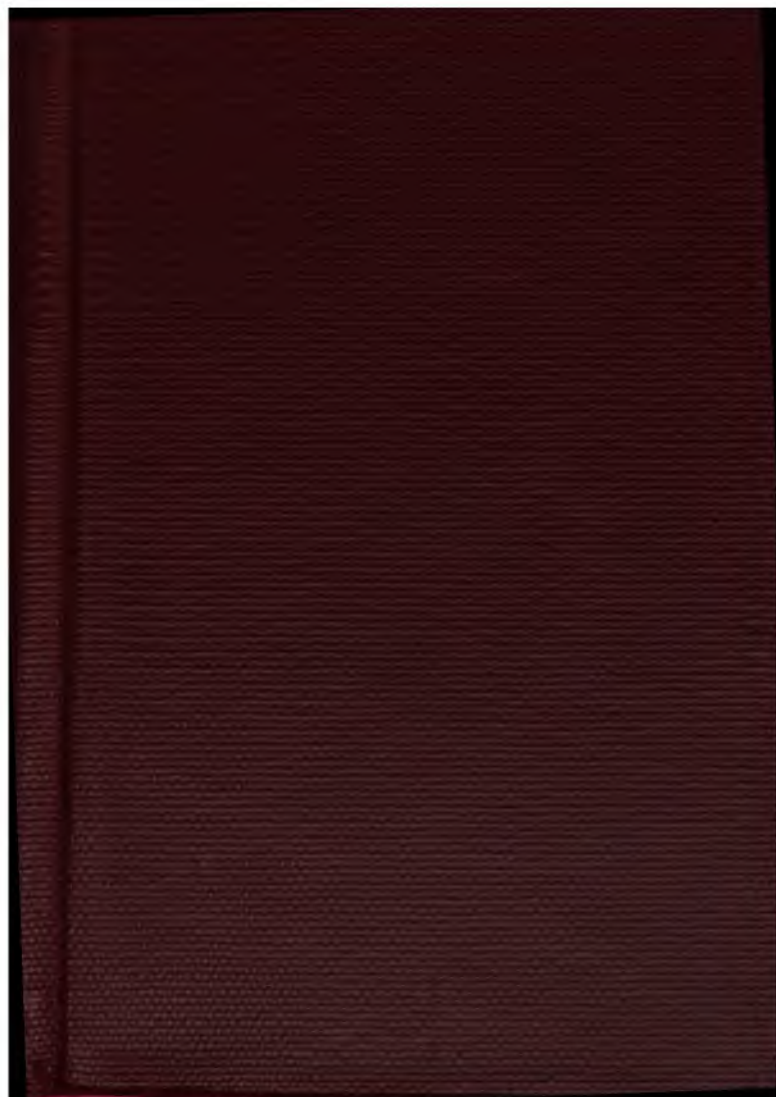
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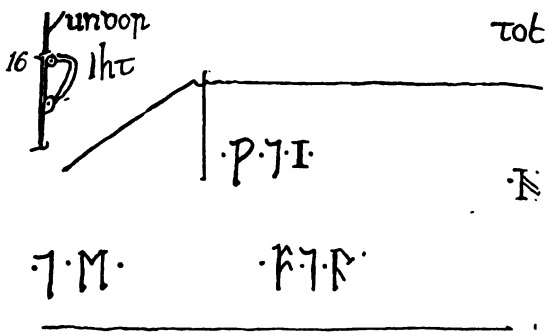
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THE above exactly represent tracings from the unique MS. of the word "crist." 3. The close of Rid. vi., with the same run, but for the C-rune over Rid. viii. 5. Sign (rune?) in margin of R note to Rid. xvii. The signs are not in the margin, but over Rid. (recorded by neither Gr-W. nor Tupper) over Rid. xviii. 9. 1 positions. 11. Signs (runes?) in the margin of Rid. xxx.; the close their relative positions. 14. Rid. xxvii., lines 15, 16; see footnote gegierwed." 17. Runes and closing stop in Rid. lxxiv. 18. Close initial letters of Rids. v., xxiii., xl., lvii., and lxxxii. respectively.

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OLD ENGLISH RIDDLES

EDITED BY

A. J. WYATT, M. A.
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BOSTON, U. S. A., AND LONDON
D. C. HEATH & CO., PUBLISHERS

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Preface

I AM almost ashamed to say that this little book represents the spare hours of the last eight years. It is ten years since I undertook it, at the request of the late Prof. E. M. Brown, of the University of Cincinnati. It has been a labour of love and pleasure, except for the waste involved in picking up the threads again each autumn after an interval of ten or eleven months. The text alone occupied weeks including several visits to Exeter to consult the MS.); the punctuation, days. I have not cared about recovering an additional letter here and there in the numerous mutilated passages; but I have cared greatly to try and evolve a more intelligible text in the many whole passages that were yet obscure. The *Riddles* are the most difficult Old English text I know, because the editor needs to combine the qualifications of an editor, a riddler, and an antiquary in about equal proportions. To such qualifications I can lay no claim: my sole qualification is that I have endeavoured to let neither the riddler carry it with a high hand over the editor nor the editor over the riddler. The only safe road to riddle-guessing is the comparative method, combined with some antiquarian investigation into the exact form and construction of objects in early times.

Right or wrong, my own conclusions are in the main independent; that is to say, I have read everything that seemed worth reading and formed my own judgment. No rivalry, it seems to me, is possible between this edition and that of Prof. Tupper; but it is necessary to state quite clearly the relations in date between the two books. The text of this edition was completed in 1909; at the end of that year the Notes were finished, except for a few reserved matters; but the Introduction was still unwritten. Then the heavy duties

connected with the Examinership in English at London University compelled me to put this work altogether on one side for two years until the autumn of 1911, when, and in the following Christmas vacation, it was completed. Meantime, early in 1910 Prof. Tupper sent me a copy of his edition; until I received it, I had no inkling that he was engaged upon, or even contemplating, such a book. My Introduction then alone remained to be written; and in the circumstances I deemed that I was not entitled to make any use of his researches, except to state with greater emphasis those points if any, in which I differed from him. Before the appearance of his edition, however, I had made full use of his informing and stimulating articles, in *Modern Language Notes* (1903), on "The Comparative Study of Riddles."

One pleasant task remains: to thank those good friends who have so willingly helped me. The Rev. Chancellor Edmonds of Exeter gave me ready access to the MS., sometimes at very inconvenient hours and without any forewarning; Miss J. D. Montgomery of Exeter made the exact measurements given in the first foot-note to Riddle 91; and Mr. A. E. Morgan of University College, Exeter, though a complete stranger to me, most readily consulted the MS. more than once in order to verify my tracings and memoranda. The General Editor, Prof. E. M. Brown, took the kindest interest in the progress of the work; since his death I have greatly missed his knowledge and critical acumen. Two old pupils of mine, Mr. Drennan of Cambridge and Bernard Pitt of London, have done whatever I wanted whenever I wanted it. Last and greatest, my friend, G. Ainslie Hight, late of the Indian Forest Service, has been like the Centurion's servant; he relieved me entirely of the immense labour of making the glossary; without his ready sympathy and cheery help the work would never have come to completion. Much of the credit is his; the many faults and defects are mine.

CAMBRIDGE, APRIL, 1912

ALFRED J. WYATT

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49	49	49	48	{ 1. Falcon-pen. 2. Bookcase.		Book-worm (Grein).		37
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51	51	51	50		Fire.	Bookcase (Tupper, 1910).	Fire.	38
								38

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III. 15	75	76	75			
16	76	77	76	Oyster.		
omitted	77	78	77			
17	77	79	78			
	(=78, 1, 1)					
18	78	80	79	Falcon.	Horn.	{ Sword (Walz). Horn (Tupper, 1910).
19	79	81	80	{ 1. Ship. 2. Visored helmet.	Weathercock.	
omitted				Ore.	Gold.	
20	80	82	81			
21	81	83	82	Water.		
22	82	84	83	River and fish.		
23	83	85	84	{ 1. Organ. 2. One-eyed garlic seller.		
24	84	87	85	Antlers.	Bellows.	
25, 26	85	88	86			
omitted				Key & bolt.		
27	86	90	87			
28	87	91	88	Inkhorn.		
omitted						
29	88	93	89			
omitted				Wandering helmet.	Riddle.	{ Moon (Tupper, 1910).
30	89	95	90			

Introduction

I. HISTORICAL SURVEY

IN Wanley's account of the Codex Exoniensis, 1705, he tells that the ninth and tenth "books" of the MS. consist almost entirely of Enigmas. Already in 1703 Hickes had published facsimiles of five Riddles in his *Grammatica Islandica*, with a discussion of these pieces and citations from other Riddles of the collection. Hickes seems to have thought them religious poems; he found sacred meaning in the homeliest expressions.

For a hundred years the Exeter Book remained undisturbed, until in 1812 J. J. Conybeare published an account of the MS. Very little improved upon Wanley's description, while in 1826 six Riddles as specimens and translations of three were given by him to the world.

A complete transcript of the Codex was made by Robert Chambers in 1831. Not so valuable as Thorkelin's copies of the *Beowulf*, this transcript, still at the British Museum, is useful, since Chambers saw in the damaged portions of the MS. letters which we are no longer able to distinguish. Thorpe's transcript of the following year formed the basis of his edition of the Codex in 1842. Thorpe gave the Riddles in three groups as they occur in the MS., omitting fragments, supplying translations, and offering solutions of two Riddles. In his preface he was the first to note the connection of our Riddles with the Latin *Ænigmata* "by Symphosius, Aldhelm, Bede and others," but claimed for the author of the English Riddles almost complete originality.

During the following years L. C. Müller, Wright, Ettmüller (giving the text of twenty-six Riddles), Bouterwek and others suggested solutions or otherwise advanced the discussion of the poems. But the next date of importance in their history is 1858, in which year Leo's treatise *Quæ de se ipso Cynewulfus . . . n. diderit* solved the quondam First Riddle as a charade on Cynewulf's name, attributed to that great poet "if not all yet many of those riddles collected in the Exeter Codex, especially those whose answers are the names of runic letters," and thus drew the Riddles into the versi-coloured searchlights of controversy.

The publication of Grein's *Bibliothek der Angelsächsischen Poesie* in 1858 was followed quickly by the penetrating studies of Dietrich, who in two articles in Haupt's *Zeitschrift für deutsches Altertum* (1859 and 1865) attempted no less a task than solving all the Riddles. By an effort of sympathetic imagination Dietrich enabled himself to see and think with the eyes and mind of an eighth-century Englishman: no scholar can question his pre-eminence as a solver. Unfortunately, under the influence of his pupil Lange, Dietrich withdrew some of his own excellent solutions in favour of poorer ones. As a supplement to his work Ed. Müller's treatise of 1861 should be mentioned. Cynewulf's authorship was generally admitted after Leo's treatise, and Dietrich found that the Latin Riddle and the last Riddle revealed the same author.

It remained to place the Riddles in relation to their contemporary European literature, a task fitly undertaken by Ettmüller whose work *Die Rätsel des Exeterbuches*, 1877, gave a full account of the Latin riddle-collections to which the composers of the Riddles might have been indebted. He found that Aldhelm borrowed from Symphosius, and Tatwine and Eusebius from Aldhelm; that the Exeter Book riddler borrowed

om Tatwine and Eusebius; that there were probably 100 English Riddles at first, since there were 100 in each Latin collection; that, as the English writer used Tatwine-Eusebius, this affords a clue to the date of composition.

Ebert's work, though useful, lacked accuracy. To supply an exact account of the sources of the Riddles was the object of August Prehn (1883), but he unfortunately essayed to show that almost every one of our Riddles rested on a Latin original. Abusing to the utmost the dangerous method of parallel passages he found evidence of borrowing everywhere. Prehn's work is ridiculous;* the one sound conclusion he arrived at, that,

* In effect — not in intention — Prehn was an impostor, and, inasmuch his authority is still imposing on people who do not read him — for instance writer in *Quellen und Forschungen* (xcv. 32) who says: "Thanks to the labours of Prehn and others, it is possible to discover, in almost every case, the sources of these Old English riddles among the Latin riddle-poems of Symposius, Eusebius and Aldhelm" — it may be well to expose his method, which Rid. 32 furnishes a good example. He has a long article to prove that this riddle has been suggested by one of Symposius. He quotes fragments instead of giving the full Latin text. In the first line of Symposius:

Longa feror velox formosae filia silvae,

he thinks that the word 'formosae' may have suggested the adornment of the world spoken of in the beginning of our riddle, completely ignoring that the first 10 lines of No. 32 are repeated word for word from 31. There is not the remotest connection in the thought apart from the idea of beauty. The Latin 'feror velox' he finds reproduced in ll. 3, 4 (q. v.). Again, of the words 'filia silvae,' the first, without the second, is reproduced in ll. 5-9, "if you collect together all the different bodily parts which the object is there asserted to have or not have." But one doesn't get a daughter by collecting eyes, mouth and ribs — at least it is not the usual way. The Latin riddle on a fish which he quotes in a footnote (p. 203) has just as little connection. Similarly, Rid. 1 is supposed to reproduce three wretched hexameters of Aldhelm. It is a very old story, this of reminiscences, and it is always turning up again with unoriginal minds. A poet reads; here and there an idea, perhaps in itself a very trivial one, remains in his mind, and is unconsciously worked into something totally

of the Latin riddlers, first Aldhelm and next Symphosius has influenced the Exeter riddler most, had been anticipated by Dietrich.

For a convenient summary of the views of scholars up to this point Wülker's *Grundriss der Angelsächsischen Litteratur*, 1885, may be consulted.

The next stage in the literary history of the Riddles is the dispute over the authorship. In 1883 Trautmann had denied that Cynewulf was the author. Herzfeld in 1890, though ascribing the riddles to the youthful Cynewulf, made a careful investigation into their language and metre. Then in 1891 Sievers entered the field with a crushing and final attack on Leo's solution of the quondam First Riddle. He showed that the form extracted from this poem by Leo were utterly impossible for the first syllable of Cynewulf. Probably the Riddles were anterior to Cynewulf. Already in 1888 Bradley (*Academy*, No. 829) had declared that the quondam First Riddle was no riddle at all "but a fragment of a dramatic soliloquy," like the Wife's Complaint. The Latin Riddle and the last Riddle had also been thought to refer to Cynewulf, one as a pun and the other as the wandering minstrel: Trautmann rejected the connection in each case.

The literary beauty of the Riddles was insisted upon by Brooke in his *Early English Literature*, 1892, where he translated or paraphrased over thirty riddles, with many useful remarks on Old English culture, and an emphatic assertion of the originality of the English riddler.

In 1900 Madert attacked Herzfeld's ascription of the Riddle to Cynewulf, and, carrying on Sievers's work, found linguistic new. To try to trace its source is like asking where I bought the seeds for the poppies in my garden.

metrical grounds for abandoning the theory of Cynewulf's orship.

The Riddles had been studied as poetry and investigated from a phonological and grammatical standpoint, but very little *riddles*, until after the publication of other collections of popular

enigmas, notably Wossidlo's book of North German riddles (1907).

Questions of origin and classification are now absorbing students, and the question of the authorship of our Riddles

comes more complicated. Which are Folk-riddles, which Art-

icles? Did one man make the whole collection, rewriting and

ising, or were riddles from many sources copied into the

text by a compiler or by the scribe? In these questions Prof.

Miller takes a prominent part, his articles of 1903 and later

edition of 1910 laying special stress on the comparative study

of riddles of all times and lands.

Since 1883 Trautmann has had a vigorous share in discus-

sions on the Riddles. Having rejected Leo's explanation of the

second First Riddle, he took part in contrasting the language

of the metre of the Riddles with those of the signed Cynewulfian

poems; he has printed Riddles, translated them, and solved them,

offering successively different solutions with equal confidence.

Other metrical and grammatical criticism has been put for-

ward by Holthausen and Sievers. Side by side with purely

philological or literary criticism a growing body of antiquarian

and anthropological lore has helped to give meaning to once

meaningless passages, and to solve problems hitherto unsolvable.

II. THE LATIN RIDDLES

The Riddles of the Exeter Book form one of several extant collections of enigmas attributed to Englishmen of the 7th and

8th centuries — the *Ænigmata* of Aldhelm (640–709), Bishop of Sherborne, of Tatwine, Archbishop of Canterbury (731–734), of Eusebius (Hwætberht), Abbot of Wearmouth (710–c. 747), of Boniface (Winfrith), the Lorsch Riddles, and those attributed to Bede, with those of Alcuin (735–804), Archbishop of York. Prose conversation manuals, such as *Ælfric's Colloquies*, and especially Alcuin's *Disputatio inter Pippinum et Alcuinum*, show a close affinity to these puzzles.

The literary origin, as distinguished from the prevalence of popular riddles, of all these collections is to be found in the *Ænigmata* of one Symphosius; whether the minor poet Firmianus Symphosius Cælius or not we cannot tell. Some critics place the riddler as early as the 2d century A.D., others as late as the 6th. There is a prologue of seventeen hexameters, mentioning the poet by name; then come a hundred (or a hundred and one, a cuckoo-riddle being doubtful) three-line hexameter puzzles. Common animals, plants, tools, clothing are the usual themes, treated in a purely pagan spirit, with grace and wit, and with here and there a phrase of Ovid or Horace worked in. They are easily accessible in Migne's *Patrologia Latina*, vol. vii, column 285, where they are ascribed to Lactantius.

Aldhelm's works are best read in the edition of Giles, *S. Aldhelmi Opera* (Oxford, 1844). The *Ænigmata* occur in the *Epistola ad Acircium* (Ealdferth of Northumbria), written c. 695, a tractate on metrical composition. As precedents, Aldhelm adduces the Biblical story of the thistle and the cedar of Lebanon, the verse enigmas of Symphosius, and prose riddles of Aristotle. For giving to speechless things a human voice and human sentiments, Aldhelm appeals to the Scriptures: the tree of the wood met to choose a king, the Psalmist gives life to hills, riddles are found in Ecclesiastes. An acrostic in hexameters

ters, whose initials and finals read *Aldhelmus cecinit millenis versibus odas*, is followed by a hundred riddles of from four to sixteen lines each, with one *De Creatura* of eighty-three or eighty-eight lines. In these riddles the following objects, nightingale, salamander, pepper, pillow, ostrich, Minotaur, fate, Pleiades, nature, kettle, basilisk, speak in their own persons. Some of his subjects were familiar to Aldhelm, but many either are fabulous or were known to him only through books. In fact these riddles are learned exercises in poetical natural history and in versification, most of their poetical merit lying in a picked vocabulary. Aldhelm shows Christian influence, but the riddles are not distinctively clerical. A remarkable feature is their independence of Symphosius: only two enigmas and a few ideas are borrowed from him.

Tatwine wrote forty hexameter riddles, the number of lines varying as in Aldhelm's. About one third of them deal with specifically Christian subjects, dogma or church ornaments. He is a philosopher and grammarian, one riddle actually being on the theme of prepositions and the cases they govern. Though Tatwine borrows something from Aldhelm he is not unoriginal, but he is always dull.

In the same MSS. which contain Tatwine's enigmas occur the sixty riddles of Eusebius, completing the hundred. A friend of Bede, Eusebius followed the great teacher by writing on chronological and grammatical themes, but, unlike Tatwine, he has but little Christian colouring in his work. A man apparently of feeble invention, he borrows many of his subjects from the *Etymologies* of Isidore of Seville; he owes little to Aldhelm and less still, perhaps nothing, to Symphosius. Eusebius is, if possible, duller than Tatwine.

Other collections of Latin riddles are, almost certainly, un-

connected with those of the Exeter Book except through their resemblances to Symphosius and Aldhelm.

It was Thorpe who first noted the connection between the *Ænigmata* of Bede, Aldhelm and Symphosius and those of the Exeter Book; he claimed essential originality for the 'scop.' But the researches of Dietrich, Ebert, Prehn and their critics have pretty well established the following conclusions:

(1) Riddles 35 and 40 are directly translated from Aldhelm's poems *De Lorica* and *De Creatura*; 66 is a re-working of 40.

(2) Riddles 47 and 60 are plainly derived from the *Tinea* and *Arundo* of Symphosius, while 84 is a different handling of Symphosius 12, *Flumen et Piscis*.

(3) In seventeen or eighteen riddles hints from Aldhelm* and Symphosius are somewhat freely used: the twelve hundred heads of 85 must be from Symphosius (One-eyed garlic-seller), Aldhelm's nightingale poem and no. 8 have much in common, the riddles on a young bull have parallels in the Latin collections. Other correspondences are pointed out in the notes.

(4) Though 14 shows resemblance to Eusebius 30, and there are undoubted resemblances in other riddles, it seems improbable that Tatwine or Eusebius exercised any influence on the writers of the Exeter-Book enigmas.

III. THE QUONDAM FIRST RIDDLE

This poem occupies the lower half of folio 100 b and the first lines of 101 a. It is preceded by miscellaneous poems and followed by the first batch of Riddles. As Riddles 1, 2, 3 invite the reader to solve them and this poem does not, as the structure of the poem is quite unlike that of the Riddles, it is rather

* "The author of the Old English riddles derived most of his inspiration from Aldhelm!" (*Cambridge History of English Literature*, 1. 60.)

strange that it should ever have been thought to be a riddle. This is the first edition of the Riddles in which this interesting interloper does not take its place with the poems which follow it in the Codex.

The text is as follows:

*ƿeodum is mīnum swylce him mon lāc gife:
willað hȳ hine ƿecccgan gif hē on ƿreat cymeð.
Ungelic is ūs.*

*Wulf is on ƿege, ic on ƿerre;
5 fæst is ƿæt æglond, fenne biworpen;
sindon wælrēowe weras ƿær on ƿge;
willað hȳ hine ƿecccgan gif hē on ƿreat cymeð.
Ungelice is ūs.*

*Wulfes ic mines wiðlāstum wēnum dogode;
10 þonne hit was rēnig weder ond ic rēotugu sæt,
þonne mec se beaducāfa hōgum bilegde:
was mē wƿn tō þon, was mē hwæpre ēac lāð.*

*Wulf, mīn Wulf, wēna mē ƿīne
sēoce gedýdon, ƿīne seldcymas
15 murnende mōd, nales meteliste.
Gehýrest ƿū, ēadwacer? Uncerne earthe hwelp
bireð wulf tō wuda.
ƿæt mon ēape tōsliteð ƿætte nāfre gesomnad was,
uncer giedd geador.*

9 *Imelmann* hogode. 16 *Holthausen* earmne.

The meaning of *ƿecccgan* and *dogode* is unknown, *earne* may be from *earu* = quick, active, or from *earb* = cowardly. *Wulf* may be the name of some particular person, or perhaps means wolf. *ƿreat* sometimes means a throng, sometimes a calamity. *Bōgum* may mean with boughs, or with arms, and *wiðlāstum* may be either noun or adjective. The following translation must therefore be regarded as tentative:

To my people it is as if one should give them a gift;
They will oppress him (? or give him food) if he comes into the throng
(or into calamity).

It is otherwise with us.
 Wolf is on an island, I on another;
 The island is firm, encompassed by marsh;
 There are fierce men there on the island;
 They will (*etc.* as l. 2 above).
 It is otherwise with us.
 I waited (?) for my Wolf with far-wandering longings;
 Then it was rainy weather and I sat tearful,
 When the man bold in war surrounded me with boughs (*or arms*):
 It was joy for me so far, yet it was also pain.
 Wolf, my Wolf, thy hopes
 Have made me sick, thy rare visits
 A grieving spirit, not at all want of food.
 Dost thou hear, Eadwacer? Brisk (*or cowardly*) cub of us two
 Wolf bears to the wood.
 Easily one tears asunder what was never united,
 Our song together.

Ll. 16, 17 above are so punctuated as to give some intelligible meaning; but the meaning, and therefore the punctuation, is quite uncertain. "Bears" and "tears" may be future tense.

This poem being taken to be a Riddle, solutions had to be found for it. In 1857 Leo, by changing words, meanings, and grammar (*læodum* to *leodum* and so forth), arrived at this translation of lines 1, 2:

My limbs are as one assigns to them a meaning,
 This they will reveal when the meaning gathers itself together.

That is to say that the parts of the riddle may receive different names, but when they are juxtaposed the true meaning will be apparent: the riddle is a charade. Leo then finds that *cyn* or *cyni* may be represented by *cēne*, by *cēn*, or by *cēn*. And *wæl- (h)rōwe* = *cēne* (bold); so too *wuda* = *cēn* (a torch) which is made of split wood. A woman speaks in this poem; woman = *cwēn* or in Northumbrian *cēn* (a more than doubtful form). The

word *wulf* occurs frequently in the poem. Let Eadwacer represent the vowel *e*, translate *uncerne earne* "of us two," and lines 16, 17 by "Dost thou hear? A *wolf* bears *Eadwacer*, the child of us two, to the *wood*." Nothing now remains to be proved: Cyn + e + wulf is the meaning gathered together. More ingenuity explains the *islands* as *syllables*, *bogum* as *whatever parts the syllables*. The last lines signify that, as *cēne* and *cæn* are different, they can easily be sundered.

Cynewulf's authorship of this charade being then admitted by everyone, it was not strange that Dietrich should find that the Latin Riddle and the last Riddle referred to Cynewulf too.

In 1869 Rieger published a short re-reading of the quondam First Riddle with comments on Leo's explanation. He retained *leodum minum*, which he explained as *cynn* (observing that *cynn* is not *cyne*); he read *cēne*=*cwēne* instead of *cæn*=*cwæn*. In short he agreed with Leo's conclusion though disapproving of his phonology.

Trautmann in 1883 utterly rejected Leo's text, translation, and explanation. He declared that there are no syllabic charades in Old English literature, and that Leo had made this one only by outrageous liberties with text and lexicon. Cynewulf belonged to the same class of names as Cynheard and Cyneward; Cyne- is the syllable seen in *cyne-stōl*. The long vowels in *Cēne-wulf*, *Cēnewulf* would have no likeness, in the native and contemporary ear, to Cyne-. The explanations offered by Leo of the island passage are quite impossible, and those of lines 16, 17 altogether too far-fetched. Leo's solution is harder than the riddle, and it is time that it was done away with.

Trautmann's own solution is *Riddle*, and he says that, just as there can be no doubt Leo is wrong, so there can be no doubt Trautmann is right. The wolf is the solver, the speaker is the

riddle; being on different islands means that the solver cannot get at the riddle; the *wæl(h)rēowe weras* are other guessers. As the solver makes wandering guesses the riddle sits weeping, but she is both glad and sorry when she is embraced, that is, guessed. The *rare visits* of the solver are his rare good guesses. When the solver *drags the whelp to the wood* the riddle is solved. Trautmann makes no attempt to explain Eadwacer. Lines 18, 19 signify that the riddle and solution, never united, may easily be sundered; but the answer brings riddle and guesser together. The last Riddle he also solved as *The Riddle*.

At the time of its publication, Trautmann's demolition of Leo's work did not receive its fair share of consideration, since almost all scholars were too thoroughly committed to the Cynewulfian theory. The *Riddle* solution was almost unanimously rejected. Professor Henry Morley was then bringing out his *English Writers*; while accepting Trautmann's destructive result, he rejected his constructive attempt, and suggested that the real solution was the *Christian Preacher*. A review of Morley's second volume by Henry Bradley in the *Academy* for March 24, 1888, opened an entirely new chapter in the history of the poem. "I may as well state my own view, which is that the so-called riddle is not a riddle at all, but a fragment of a dramatic soliloquy, like *Deor* and *The Wife's Complaint*, to the latter of which it bears, both in motive and in treatment, a strong resemblance." The speaker is a woman — the grammar shows this — probably a captive in a foreign land, Wulf is her outlaw lover, Eadwacer is her "tyrant husband." Bradley renders *on brēat cuman* "come to want," *āþecgan* "give food to," *earne* "cowardly."

Gollancz approved of Bradley's theory, with modifications. Herzfeld adduced further considerations in its favour, taking

lines 16 and 17 to mean that Wulf drags away as a hostage the child of Eadwacer and the lady, while she herself is held in custody by her husband.

In 1891 Sievers, with more thorough and accurate scholarship than Trautmann had displayed in 1883, denied the equivalence of *cyni*, *cēni*, *cēn*, *cwēn* (giving these normal Early Northumbrian forms). Cook in 1900 sums up thus: "Cynewulf's name is not found in the First Riddle, which in all probability is not a riddle at all. Hence there is no ground for assuming that either Riddle 86 [the Latin riddle] or Riddle 89 [i.e. 93] is intended to denote Cynewulf. There is therefore nothing in any of the Riddles to indicate that Cynewulf was a wandering minstrel. Finally, the Riddles, on the best authority (Sievers), probably antedate Cynewulf."

In 1902 a careful study of the poem was made by W. W. Lawrence and W. H. Schofield. Lawrence declared that the poem is a translation from Old Norse. Lines 3, 8, 17, 19 are very short, and hint at a strophic structure, as the repetition of lines 2 and 3 later in the poem appears to indicate a refrain. Some of the difficult phrases in the poem (*on þrēat cymeð, tō þon*) seem like Norse idioms. The alliteration is weak, as might be expected in a translation.

Schofield sought to connect the poem with Teutonic legend. He calls it "Signy's Lament," and declares that it represents a phase of the Völsungasaga. Signy, the daughter of Volsung, has married Siggeir, who treacherously slays Volsung and all his sons except Siegmund, who escapes and lives in the forest. Siegmund and Signy plot to avenge the death of their father and brothers. Signy's two sons by Siggeir are in turn tested by Siegmund, but failing in courage are slain by him. But a boy born to Siegmund by Signy, and thus of Volsung blood on both sides,

is bold enough to carry the revenge through. Signy dies with Siggeir, not caring for life as long as the task of the blood-feud is accomplished. (In after days Siegmund, with his son and nephew Sinfjötli, performed many exploits: their names were known to the English, see ll. 875 ff. of *Bēowulf*.) In our poem Signy speaks, hinting at her connection with Siegmund in ll. 11-12, the removal of her cowardly offspring in ll. 16 and 17, her loathed union with Siggeir in ll. 18 and 19. 'Wulf' is a word well applied to Siegmund both as outlaw and as head of the Wolfing clan. The crux is Eadwacer. Schofield supposes an Old Norse *auðvagr* = "the very vigilant one," not a proper noun.

Bradley retorts that *auðvagr* is not Old Norse, but new American of Schofield's own coinage, and finds Eadwacer a good English name borne by at least two historical Englishmen. Gollancz declares that Eadwacer is Odoacer (in the *Hildebrandslied* etc.), and that *Wulf* applies better to Theodoric than to Siegmund. In 1907 Imelmann elaborately connected our poem with the Odoacer cycle. It seems that Bradley's view is the right one in essentials: the poem is the monologue of a woman bewailing her absent lover who is in danger. Whether it may be assigned to a Teutonic legend, and if so to which, there seems to be as yet no sufficient evidence to show.

It will be seen (section on Authorship) that Tupper in his edition of the *Riddles* (1910) denied Cynewulf's authorship; he also gave a general adhesion to the views expressed above. "The First Riddle is thus unquestionably a lyrical monologue," he wrote.

By the end of the year (see *Modern Language Notes*, December, 1910) he had made a complete *volte-face*: "Now all is changed." He revived, with the utmost confidence, the

theory that the quondam First Riddle is a cryptogram, giving the name of Cynewulf in the form Cynwulf (as in the *Crist* and the *Fates of the Apostles*). Apparently the quondam First Riddle is a combination of acrostic and charade after "the Icelandic method." Runes are employed, not the runes themselves but their names, or if not their names synonyms for their names, with a little further rectification when necessary. Everything means something else. The first word, *Lēodum*=Cyn; two or three other words also = Cyn. In l. 5 ēg=ēa (which is not true)=Lagu, the name of the L-rune. In l. 11 bōg=boga (which is not true)=Yr, one name for the Y-rune. The letters L and Y, essential to the acrostic, are given in this way only. The student must be referred to Tupper's article. But a few things have to be said. The Icelandic *rimur*, here supposed to be imitated, are as dreary as Chaos, but they are consistent. They pursue one method consistently. As Tupper says, "In the Icelandic *rimur* the synonyms of the runes fill the text to the exclusion of other ideas." The first line, "It is for my people as if one should give them treasure," might, on the Icelandic method, stand for the word king. Tupper admits that there is no attempt at anything of the kind in the English. That is to say, we are asked to believe that the sole and solitary instance (for that we offer humble thanks) in our language of a charade and acrostic imitated from the Icelandic departs completely from the traditional method. Then who could possibly know how to interpret it? Even the ingenious, original Cynewulf had to be intelligible. *Lēodum* is interpreted Cyn; but Tupper gives no example of a riddle or acrostic in Icelandic or Latin, where the hidden word is not defined but has to be guessed from a case of a similar word. In the Icelandic, every line has pointed reference, in one way or another, to the hidden meaning: what

point is there in our refrain, 'Ungelic is ūs'? Lastly, Cynewulf's other signatures are not particularly difficult to read; why should he have made this riddle undecipherable, one would imagine, even to a man of his own day?

It must be added that Tupper proceeds to restore the great majority of the riddles to Cynewulf. "The proper interpretation of the 'Cynwulf' cryptogram shifts the burden of proof to the shoulders of him who endeavours to show that this collection of poems, in the main homogeneous, was not (with a few exceptions) the work of Cynewulf. . . . The undoubted variations in metre, language and style from the usage in the generally accepted poems of Cynewulf are after all too slight to avail against the explicit evidence of the First Riddle."

IV. CLASSIFICATION

No rigid classification can be made, and the heading is perhaps something too daring. Nevertheless, even an attempt at classification may prove to have important bearings on the questions of date and authorship. The riddles, it will be seen, are not riddles in the modern sense of the word, but enigmas, descriptions of an object which are intended to be at once accurate and misleading; the more misleadingly accurate and accurately misleading, the better. There is so little play upon words and their meanings that I regard the few cases adduced (31²⁴, 37⁷, 72²²) as uncertain or unintentional. But, apart from word-play, several devices are employed, such as the use of runic characters, of the names of runic characters, and even of secret writing. The riddles vary greatly in length, from one line to 108 lines (incomplete); the average length is about 15 lines. They vary almost as much in poetic quality: some are barren of poetry, some few are among the finest things extant of Old

English literature. To some extent it would be true to say that the poetic quality varies inversely as the true riddle quality, that of misleading accuracy; hence we may infer that it is a mistake to attempt minute explanation of the most poetic pieces. Both length and poetic quality are connected, more or less closely, with another aspect under which the riddles must be viewed, that of 'popular' or 'learned' origin — *Volksrätsel* and *Kunsträtsel*. One might even make a rough canon as follows: There is a presumption that a long or highly poetic riddle, and still more that a long *and* highly poetic riddle, is of learned origin; and that a short or unpoetic riddle, and still more that a short *and* unpoetic riddle, is popular, traditional, of folk origin. A folk riddle may be worked over by a poet and thus far pass into the other class; almost certainly No. 22, and perhaps Nos. 31 and 32, both beginning with the same learned couplet, are examples. In another way an Old English riddle may combine popular and learned elements: some of the OE. riddles (as is shewn in detail in the Notes) are partly, and two wholly, translated from Latin; so far they are of learned origin; but some of the Latin originals contain folk elements. In other instances the writer would seem to have started from an English folk riddle, and to have elaborated and embellished it with borrowings, at times merely of a line, phrase or thought, from a Latin riddle; as an example I would adduce No. 16. This is a subject requiring further investigation and a treatise to itself.

One word here as to the amount of the borrowing from the Latin (v. sup.). In twenty-five riddles at the utmost does the debt exceed that of an occasional, often doubtful, line or phrase; only six of these are translations or reproductions of the Latin, and in only two of the six (nos. 35 and 40, possibly by the same translator) is the rendering literal.

We are now in a position to attempt a partial classification. Ten riddles must be set aside as defective or fragmentary: nos. 18, 41, 67, 70, 75, 77, 78, 81, 88, 92. The following shew clear borrowing from Latin riddles and are to that extent learned: nos. 9, 12, 16, 26, 30, 35, 37, 38, 40, 47, 48, 49, 58, 59, 60, 63, 65, 66, 83, 84, 85, 86. The following nine are among the most poetic of the riddles — some of them are poems rather than riddles — and are presumably in the main of learned origin (no. 8 is a possible exception): nos. 1, 2, 3, 8, 15, 26, 40, 60, 66. To these the following seven may be added, which in their present form I take to be too long and sometimes too diffuse in treatment (for the true folk riddle is wondrous pregnant) for *Volksrätsel*: nos. 20, 22, 31, 39, 72, 87, 91. And to these again I would add the markedly Christian riddles: nos. 6, 11, 40, 48, 55, 59. It seems to be clearly implied in Rid. 42⁵⁻⁷:

þurh rūnastafas
þām þe bāc witan:

Ic on flette mæg
rincum secgan,

that the riddles containing runic characters (nos. 19, 24, 64, 74; the rune in no. 89 is merely scribal), or the names of runic characters (nos. 42, 58), are learned, as is undoubtedly no. 36 with its secret writing. The Monster riddles, with the exception of no. 32 which is doubtful, are among those already placed in the learned class.

The attempt, on the other hand, to assign a popular origin to certain riddles is a much more difficult task because, as has been said, of the possibility or probability that a later poet may have worked over an early folk motive. The absence of lubricity in Old English poetry is so remarkable, that the breach of the rule in the *double entendre* riddles (nos. 25, 44, 45, 54, 61,

52) leads me to attribute to them a folk origin. Where a similar trait appears in riddles of learned origin, as in nos. 42 and 53, it is confined to one sentence or portion of the whole and is much less gross. Among other marks of folk riddles may be mentioned: familiarity of the object described, the occurrence of analogous riddles in other vernaculars, a certain abrupt pregnancy of description, shortness, and, generally, absence of the characteristic marks of the learned class. On one or more of these grounds I incline to class as popular the following numbers: 4, 13, 14 (Brandl regards the ten occurrences of *hwilum* as a mark of folk origin), 21, 23, 27, 28 (note the frequent rimes), 29, 33 (but there are Latin parallels), 34, 46, 50, 52, 56, 57, 61, 65, 68, 69, 71 (but the related riddles, 12 and 38, are Latin), 76, 86, 90.

V. AUTHORSHIP

The bearing of the last section on the question of authorship is clear. The most obvious conclusion is that the collection of riddles partakes of the nature of the Exeter Book itself, and is a riddle-book, a riddle-anthology. This is the impression left on the mind after reading through the collection at a sitting: they are miscellaneous, a very miscellaneous, collection; unity of authorship seems impossible. Cynewulf may have written some of them, for example, nos. 1, 2, 3, and 40. But the attribution of the whole collection to him belongs to the days when he was regarded as the only begetter of the whole *Codex Exoniensis*. The plain fact is that there is not a particle of evidence for assigning one single riddle to him or to any other namable person.

As long ago as 1891 Sievers urged that the Riddles belong to an earlier date than that of Cynewulf (*Anglia* xiii. pp. 13-

21). Rid. 23 shows the change of final b into f in its first word, a change that took place about the same time as, or a little earlier than, that of i to e, which latter change is recorded as completed in the name Cynewulf as handed down to us in the runes of the *Elene*. Yet Rid. 23 must have been composed before the change of b to f, to give the solution 'boga.' (In my Notes to that Riddle I have suggested that the change *may* have been already completed before the riddle was composed.) Therefore the Riddles are earlier than Cynewulf. This conclusion Sievers finds to be confirmed by the rune spellings of nos. 19 and 42. His argument seems to me partly vitiated by the assumption that all the riddles are of the same date, which is at the least doubtful. But his conclusion as to the non-Cynewulfian authorship has been accepted and confirmed by almost all later writers. Bradley says (*Mod. Lang. Review*, Oct. 1911): "The arguments of Sievers and others, though not fully conclusive, go far to justify the provisional belief that most of them are not his; and no positive grounds of any value have yet been adduced in favour of his authorship of any particular piece in the collection." With this conclusion even Prof. Tupper agreed in his edition of 1910. "In Madert's monograph the final blow is dealt to the theory of Cynewulfian authorship of the *Riddles*." "Hardly anyone now believes that the poet had aught to do with these problems" (see pp. lix., lxiii.).

See also the section on 'The quondam First Riddle.'

VI. DATE

The Codex Exoniensis is assigned by the handwriting to the beginning of the eleventh century. But this downward limit is admittedly of no use, for by general agreement the Riddles be-

ing, in the main, to the great period of OE. poetry, the 8th century. The folk elements are no doubt earlier, and some of the folk riddles may well be. But for most of the riddles, in the form in which they have come down to us, the best assignable date is the 8th century. This does not preclude the possibility that such a riddle as No. 66, for example, and a few of the more diffuse and of the religious pieces (such as no. 59), may be of later date. It will have been seen, in the section on Latin riddles, that the date given above accords perfectly with the proved borrowing of the riddlers in English from the English riddlers in Latin.

Attempts have been made to assign the collection to the first half of that century. Sievers (*Anglia* xiii.) says that the change > i took place about 750 A.D., and he finds in some riddles traces of an earlier orthography. E. Erlemann (see Notes on id. 1) argues that the poet certainly used Eusebius; that the date of Eusebius is not known exactly, but he made use of Tatwine's collection, which dates from 732; that Eusebius was therefore shortly after Tatwine, so that the OE. poet must be placed about 732-740, but in any case before the middle of the century.

With the assumption of one poet and a necessarily 8th-century collection of his works I cannot agree. Just as the Codex itself is a collection, so I think it must be regarded as a possibility that the compiler of the Codex, whose date is quite uncertain, drew from more than one smaller collection of riddles. But it is probable that the great majority of the riddles were first written down in the great century of OE. poetry, which was so that of our riddlers in Latin, with the exception of Aldhelm.

VII. THE SOLUTIONS

Tupper calls the *Riddles* "certainly the most difficult text in the field of Anglo-Saxon." Part of this difficulty is due to the uncertainty as to the solution of particular riddles with which the editor ought to approach his task — an uncertainty that should have diminished before he leaves it. Uncertainty as to the solution often makes the determination of the true text, and thus the translation, equally uncertain. For, where the solution is uncertain, conjectural emendation is almost precluded, because it is sure to be inspired by a favoured and not proven solution.

I have endeavoured in this edition to make a clear distinction between those solutions which rest upon good grounds and are tolerably certain — as when there is distinct similarity to a headed Latin riddle, or some hint in runes or otherwise — and those which are merely suggested. The latter need not be accepted by the student; if he does not like them he can amuse himself by suggesting others. Some riddles (*e.g.* no. 4) certainly require further investigation. Rather than to put forward solutions with all the solemnity of certitude, only to withdraw them later in favour of other solutions advanced in the same way, surely it is better for the present to confess to uncertainty. Trautmann especially errs in this respect; he fights injudicially, times furiously, for his own interpretation: if even the MS. does not accord with his answer, so much the worse for the MS. and it is altered accordingly.

The solution of each riddle, if uncertain, is discussed in the first note on each.

VIII. THE GENDER OF x (=THE UNKNOWN SOLUTION)

Cosijn (Paul and Braune's *Beiträge* xxxiii. 128-30) says: 'The poet is particularly careful to respect the gender of the object to be guessed. Departures from this rule are to be suspected; read therefore *lengra* in 237; in 247 however *glado* does not refer to the 'higora,' but to *wiht* in l. 1.'" Trautmann (*Bonner Beiträge*, Heft xix. pp. 181, 187) makes and repeats a similar statement: "The OE. riddlers, when they personify x , respect the gender very carefully: a thing whose name is masculine, they always represent as a man, feminine, as a woman." Accordingly, the solution 'Burg' is disqualified by him in Rid. 17 because of the masculine word *mundbora* in l. 1: "*mundbora* kann also nicht das weibliche wort *burg* anleuten."

I join issue with these doughty champions in their adoption of such an extreme position. Their statements are true of Latin riddles to this extent, that adjectives referring to the solution agree with it in gender. For example, in Symphosius no. 34, *fulpes*, we read:

Sum versuta dolis, arguto callida sensu.

but if we turn to the OE. riddles, the argument is pressed further: Something, unknown to the audience (and therefore of unknown gender), is personified by the 'scop'; but he knows that the answer is a word of feminine gender, therefore he will not use the masculine word *mundbora* to describe it. No facts are adduced in support of this theory: where the text is not in accord with it, the text is to be altered, and *lengre* in 237 is at once ruled out. It is possible that *glado* in 247 agrees with *wiht* in 247, but such agreement is quite abnormal. With regard to *mundbora*, it is worth while recalling the fact that in

Judith 127 the heroine's female attendant is called her 'foregenga' (masculine). Let us look at other cases. Trautmann's solution of Rid. 8 is 'Bell,' and OE. *belle* is feminine; yet the poet calls it 'eald æfensceop' (masc.). In 37^{4,5}, *hit* and *hē* in following lines apparently both refer to *x* (OE. *blæt-belg*? masculine). In Rid. 39, the pronouns are feminine throughout, yet by far the best solution is *dæg*, masculine; but then of course these pronouns can all be made to refer to *wiht* in ll. 1 and 26! In Rid. 40 it will be seen that the gender of the adjectives "wobbles" between masculine and feminine or neuter: cp. *brædre* (50) with *widgielra* (51); *leohtra* (76) and *hnescre* (80) with *heardra* (78). What possible solution can explain this? In Rid. 44, Trautmann's solution (no doubt the correct one, I think) is *cæg*, feminine, yet it is apparently represented by the pronoun *hē* (l. 7). Trautmann says nothing of those instances in which *x* is neuter, but here again the same discrepancy of gender is found. His solution of Rid. 50 (again, I feel sure, the correct one) is *fyr*, neuter; but the riddle opens with the masculine word *wiga*: if *mundbora* cannot refer to a feminine word, can *wiga* refer to a neuter word? Once more, in Rid. 33 the unknown is *his* (l. 5), *hyre sylfre* (8), *it* (12). OE. *is* is neuter; what word of feminine gender is here referred to?

These examples seem to show that the Old English riddlers were not minutely careful to observe the gender of *x*, any more than the Old English poets and writers in general were scrupulously accurate in matters of grammar and syntax. From another point of view, there is an assignable reason for these changes of gender: the riddler's process of accumulating metaphors forced a change as he views the *wiht* in turn as a warrior, a woman and a mere object.

IX. STYLE

See what has been said above under the head of Classification. Here, in place of formal literary criticism, I offer a little of the "sign-post" order. To my thinking, the finest riddles of all are the storms at the beginning, particularly no. 3, a magnificent poem, something in the spirit of the 104th Psalm. This poem alone ought to save the collection from ever being forgotten. No. 1 (Nightingale) will be a general favourite. It reminds one of some of Goethe's little poems, in that it is impossible to explain exactly where the charm lies. No. 26 (Bible or Book) is a fine bit of poetry. The ideas may not be quite original, but the expression of them is. The outburst at the end, on the pleasures and advantages to be gained from reading books, is most inspiring, and the little conceit, of the pen stepping off to take a drink and then returning to continue its black journey, is capital. No. 60 (Reed) is similar to no. 8 in its evasive charm. It is very graceful and pleasing, but without the plaintive fieriness of the "eald æfensceop."

Distinctly in the second rank, but very interesting nevertheless, are nos. 15 (Badger) and 40 (Creation). The latter is a little overwrought; it is as if the poet had something to say greater than the language would bear: this impression is explained when the English is compared with the Latin original. All the above are poems rather than riddles; there is no attempt to mystify the hearer or reader; any of these *might* be Cynewulf's. But the whole collection does not bear one poetic impress.

Stopford Brooke (*E. E. Literature* II. 186) has put into better words than mine some of the impressions finally left on my mind by a prolonged study of the Old English riddles: "The greater number of them escape from the Latin convention, and

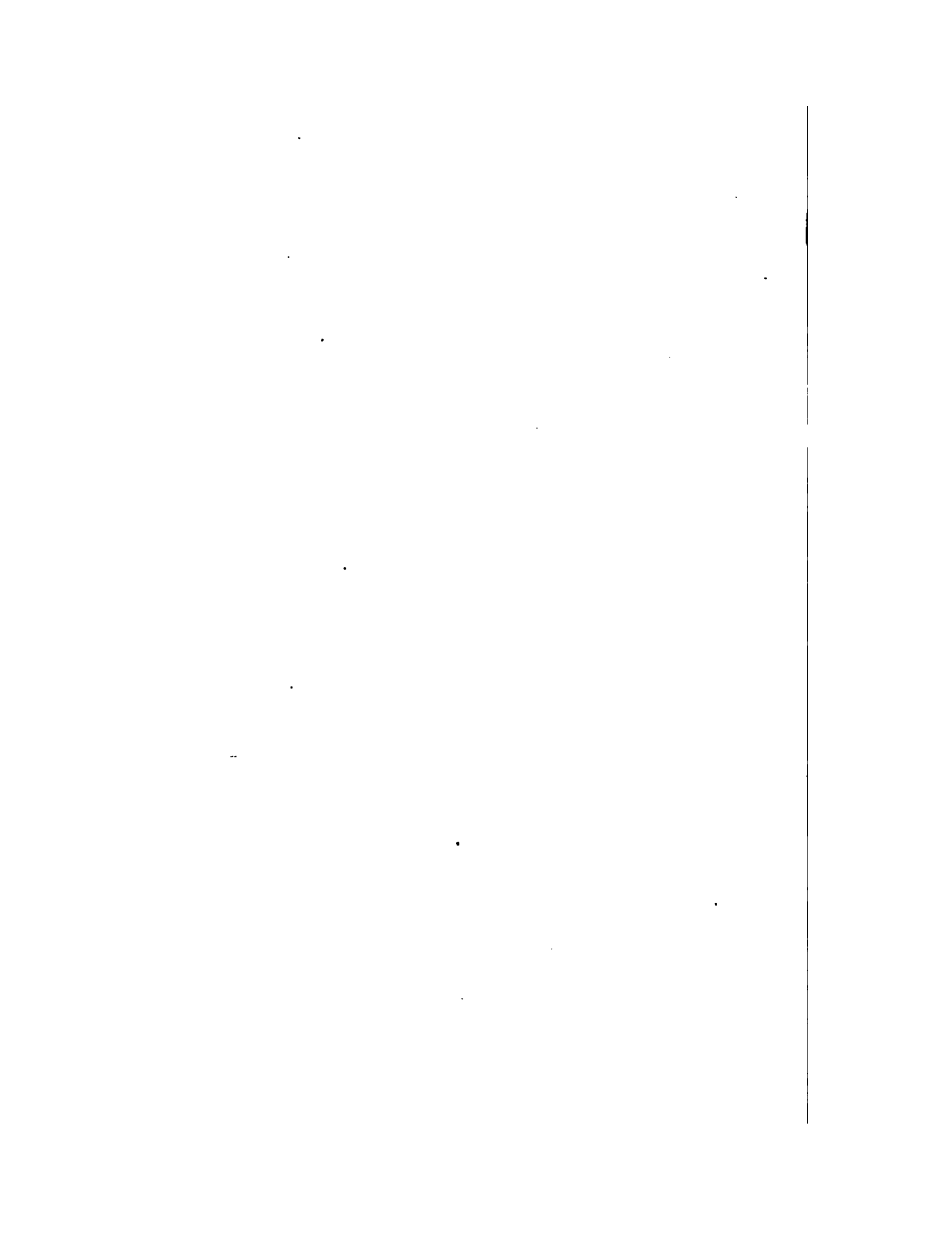
are as English in matter and feeling as they are in verse. Even when they closely follow for a line or two the Latin original, the translation takes an English turn, as if the English verse and words compelled a change of thought and sentiment. Nor is this the only difference. The writer has the poetic faculty of which his models are destitute, and his work is as superior as theirs in conception of each subject, in impersonation of it, and in imagination, as Shakspeare's *Hamlet* is to its precursor. Those who state that these riddles are merely imitations can either not have read them, or, having read them, are unable to distinguish between what is poetry and what is not poetry. Their excellence is not however uniform. Some are poor and meagre. . . . Others are of an extraordinarily fine quality, as, for example, those on the storms and the weapons of war."

I conclude this unorthodox section with a few sentences from a letter of a friend whom I first taught to read Old English and then set to read the *Riddles*. "One thing I should indeed like, only I am afraid you cannot provide it — if the old poet could awake from his grave, and come and see what pleasure he can still give to some of us a thousand years after his death! My friends often laugh at me for liking old-fashioned books — it is a libel! my foremost love is for Wagner — but I do hold that one of the noblest pleasures given to us is when we can join with one who is far removed from us, in nation, in habits, in time, and feel that we have still common ground; that humanity is the same through all the centuries; that all the prophets and poets have told the same tale; if only one can understand it. Nevertheless, our riddles are very unequal; a few are almost childish. But at other times, when the singer has got something that inspires him, when he is not singing for pay or to amuse his audience, how beautifully he can do it!"

The Commoner Anglian Runes

(including all those found in the MS. of the Riddles)

Letter	Rune	Sound	Name
A	ᚠ	ah	āc (oak)
B	ᚢ	b	beorc (birch)
C	ᚦ	k	cēn (torch)
D	ᚥ	d	dæg (day)
E	ᚱ	e (eo)	eh, eoh (horse)
F	ᚷ	f, v	feoh (pecunia)
G	ᚵ	g	gifu (gift)
H	ᚨ	h	hægel (hail)
I	ᚲ	i	Is (ice)
L	ᚯ	l	lagu (sea)
M	ᚹ	m	mann (man)
N	ᚱ	n	nīed (need)
O	ᚴ	o	ōs (god)
P	ᚰ	p	peorð
R	ᚷ	r	rād (riding)
S	ᚱ	s	sigel (sun)
T	ᚲ	t	Tīr, Tī
TH	ᚨ	ṡ, þ (th, dh)	þorn (thorn)
U	ᚱ	u	ūr (wild ox)
W	ᚷ	w	wynn (joy)
Y	ᚱ	y	ȳr
Æ	ᚱ	æ	æsc (ash-tree)
ĒA	ᚱ	ēa	ēar (ground)
ĒO	ᚱ	ēo	ēoh = īw (yew)
Œ	ᚱ	œ, ē	ēðel (fatherland)



Riddles

I.

Fol. 101^a

Hwylc is hæleþa þæs horsc 7 þæs hygecræftig
þæt þæt mæge āsecgan, hwā mec on sið wræce?
þonne ic āstige strong, stundum rēpe,
þrymful þunie, þrāgum wræce
;fere geond foldan, folcsalo bærne,
ræced rēafige, rēcas stigað
haswe ofer hrōfum, hlin bið on eorþan,
wælcwealm wera. þonne ic wudu hrēre,
bearwas blēdhwate, bēamas fylle
holme gehrēfed, hea[h]um meahtum
wrecan on wāpe wide sended,
hæbbe mē on hrycge þæt ær hādas wrēah
foldbūendra, flæsc 7 gæstas
somod on sunde. Saga hwā mec þecce,
oþþe hū ic hātte þe þā hlæst bere.

2.

Hwīlum ic gewīte, swā ne wēnaþ men,
under ȝþa geþræc eorþan sēcan,

1 (Gr W 2). 10. Ms heanum.

14. Gr sande, comparing Genesis 242, where however the context is entirely different.

garsecges grund. Gifen biþ gewrēged,
 , fām gewealcen;
 5 hwælmere hlimmeð, hlūde grimmeð;
 strēamas staþu bēatað, stundum weorpaþ
 on stealc hleoþa stāne 7 sonde,
 wāre 7 wæge, þonne ic winnende
 holmmægne biþeaht hrūsan styrge,
 10 siðe sǣgrundas. Sundhelme ne mæg
 losian, ær mec lǣte, sē þe mīn lǣttēow bið
 on siþa gehwām. Saga, þoncol mon,
 hwā mec bregde of brimes fæþmum
 þonne strēamas eft stille weorþað,
 15 ȝþa geþwære, þe mec ær wrugon.

3.

Fol. 101^b

Hwīlum mec mīn Frēa fæste genearwað
 sendeð þonne under sǣlwonge
 bearm brādan 7 on bið wriceð,
 þrafað on þystrum þrymma sumne,
 5 hæstst on enge, þær mē he[a]rd[e] siteð
 hrūse on hrycge : nāh ic hwyrftweges
 of þām āglāc[e], ac ic ēþelstōl

2 (*Gr W* 3). 4. *Ett proposed fīōd āræred for the missing half line. Cc reads fāmge wealcen (foamy waves), comparing Andreas 1524.*

3 (*Gr W* 4). *There is no break in the Ms between this riddle and the last, and hwīlum has not an initial capital.*

3. *Holt done bradan; supported by Sv on metrical grounds and probably correct.*

5. *Ms heord.*

7. *Ms aglaca.*

æleþa hrēr[u] ; hornsalu wagiað,
 ʒera wicstede ; weallas beofiað
 :ēape ofer stīwitum. Stille þynceð
 ʒft ofer londe ʒ lagu swige,
 þæt ic of enge ūp āþringe
 fne swā mec wisap, sē mec wræde on
 t frumsceafte furþum legde,
 ende ʒ clomme, þæt ic onbūgan ne mōt
 f þæs gewearde, þe mē wegas tæcneð.
 Iwīlum ic sceal ufan ʒþā wrēgan,
 strēamas] styrgan, ʒ tō staþe þýwan
 intgrægne flōd : fāmig winneð
 ʒæg wið wealle ; wonn āriseð
 ūn ofer dýpe, hýre deorc on lāst
 are geblonden ōþer fēreð,
 æt hý gemittað mearclonde nēah
 ēa hlincas. þær bið hlūd wudu,
 rimgiesta breahm ; bīdað stille
 :ealc stānhleoþu strēamgewinnes,
 ōpgehnāstes, þonne hēah geþring
 n cleofu crýdeþ : þær bið cēole wēn
 āpre sæcce, gif hine sē byreð
 n þā grimman tid gæsta fulne,
 æt hē scyle rice bīrofen weorþan,
 þore bīfohten fāmig rīdan
 þa hrycgum : þær bið egsa sum

3 8. *M*₁ hrera.

13. *No gap in M*₁, *T*_h streamas. *M*₁ þýran, *T*_h þýwan.

- ældum geȳwed, þāra þe ic hȳran sceal
 35 strong on stīðweg. Hwā gestilleð þæt ?
 Hwīlum ic þurhræse þæt mē [rīdeð on bæce],
 won wægfatu, wīde tōþringe Fol. 102^v
 lagustrēama full, hwīlum lāte eft
 slūpan tōsomne. Sē bið swēga mæst,
 40 breahmta ofer burgum, ⁊ gebreca hlūdast,
 þonne scearp cymeð scēo wīþ ōþrum,
 ecg wið ecge; earpan gesceafte
 fūs ofer folcum fȳre swætað,
 blācan līge, ⁊ gebrecu fērað
 45 deorc ofer dr[yh]tum gedyne micle,
 farað feohhtende, feallan lātað
 sweart sūmsendu sēaw of bōsme,
 wætan of wombe. Winnende fareð
 atol ēoredþrēat, egsa āstīgeð,
 50 micel mōdþrēa monna cynne,
 brōgan on burgum, þonne blāce scotiað
 scriþende scīn scearpum wæpnum.
 Dol him ne ondrædeð ðā dēaðsperu;
 swylteð hwæþre, gif him sōð Meotud
 55 on geryhtu þurh regn ufan
 of gestune lāteð stræle flēogan,
 farende flān; fēa þæt gedȳgað,
 þāra þe geræceð ryngiestes wæpen.

3 36. *Ms* on bæce rīdeð. *The change brings the alliterative syllable in place and the line scans better.*

45. *Ms* dreontum; *Th* dreohtum (dryhtum).

Ic þæs orleges ðr anstelle,
 ðonne gewite wolcengehnāste
 ðurh geþræc þringan þrimme micle
 ðfer byrnan bōsm; biersteð hlūde
 nēah hlōðgecrod; þonne hnīge eft
 ander lyfte helm londe nēar,
 ȝ mē [on] hrycg hlade þæt ic habban sceal
 neahtum gemanad mīnes Frēan.
 Swā ic, þrymful þēow, þrāgum winne;
 hwilum under eorþan; hwilum ȝþa sceal
 nēah underhnīgan; hwilum holm ufan,
 strēamas, styrges; hwilum stīge ūp,
 wolcnfare wrēge, wīde fēre
 swift ȝ swīþfeorm. Saga hwæt ic hātte, Fol. 102b
 ȝþþe hwā mec rære þonne ic restan ne mōt,
 ȝþþe hwā mec stæðþe þonne ic stille bēom.

4.

Ic sceal þrāgbysig þegne mīnum
 ȝringan hæfted hȝran georne,
 nīn bed brecan, breahtme cȝþan
 æt mē halswriþan hlāford sealde.
 Oft mec slæpwērigne secg oðþe mēowle
 grētan ēode; ic him gromheortum
 winterceald oncweþe: "Wearm lim
 ȝebundenne b[ēa]g [bersteð hwilum]."

3 65. No gap in *Ms*; *Gr*'s emendation.

4. (*Gr W* 5). 8. *Ms* bæg hwilum bersteð. *Gr* bersteð hwilum for the illiteration. This is the only one, of several such half-lines, which *Gr* transposes; I have transposed them all.

Sēpēah biþ on þonce þegne mīnum,
 10 medwīsum men, mē þæt sylfe,
 þær wiht wite, 7 wordum mīn
 on spēd mæge spel gesecgan.

5.

Ic eom ānhaga īserne wund,
 bille gebennad, beadoweorca sæd,
 ecgum wērig. Oft ic wīg sēo,
 frecne feohtan; frōfre ne wēne,
 5 þæt mē gēoc cyme gūðgewinnes,
 ær ic mid ældum eal forwurde;
 ac mec hnossiað homera lāfe
 heardecg, heoroscearp, hondweorc smiþa
 bītað in burgum; ic ā bīdan sceal
 10 lāþran gemōtes. Næfre læcecynn
 on folcstede findan meahte,
 þāra þe mid wyrtum wunde gehælde;
 ac mē ecga dolg ēacen weorðað
 þurh dēaðslege dagum 7 nihtum.

6.

Mec gesette sōð sigora Waldend,
 Crīst, tō compe. Oft ic cwice bærne,

5 (*Gr W* 6). 5. *Ms* mec.

6. *Est* forwurðe.

8. *Ms* 7weorc.

9. *Ms* abidan, which may be right.

6 (*Gr W* 7). At the head of this riddle and again at the close stands in the *Ms* the rune for S, the name of which is Sigel = the sun, which is doubtless the correct solution. See sheet of figures.

inrimu cyn eorþan getenge,
 aēte mid niþe, swā ic him nō hrīne,
 þonne mec mīn Frēa feohtan hāteþ.
 Iwīlum ic monigra mōd arēte;
 iwīlum ic [wel] frēfre, þā ic ær winne on Fol. 103^a
 eorran swīþe: hī þæs fēlað þēah,
 wylce þæs oþres, þonne ic eft hyra
 ofer dēop gedrēag drohtað bēt[e].

7.

Frægl mīn swīgað, þonne ic hrūsan trede
 oþþe þā wīc būge oþþe wado drēfe.
 Iwīlum mec āhebbað ofer hāleþa byht
 yrste mīne ⁊ þēos hēa lyft,
 mec þonne wīde wolcna strengu
 fer folc byreð; frætwe mīne
 wōgað hlūde ⁊ swinsiað,
 orhte singað, þonne ic getenge ne bēom
 oðe ⁊ foldan, fērende gæst.

8.

c þurh mūþ sprece mongum reordum,
 rencum singe, wrixle geneahhe
 ēafodwōþe, hlūde cirme,
 ealde mīne wīsan, hlēoþre ne mīþe.

6 7. *Gr* inserted *wel* for the alliteration.

10. *Ms* betan.

8 (*Gr W* 9). Over this riddle stands the rune for C (see Introduction),
 † it does not seem to help us to the solution. See sheet of figures.

5 Eald æfensceop, eorlum bringe
 blisse in burgum; þonne ic bīgendre
 stefne styrme, stille on wīcum
 sit[ta]ð [h]nīgende. Saga hwæt ic hātte,
 þ[e] swā scīre [c]īge, scēawendwīsan
 10 hlūde onhyrge, hælþum bodige
 wilcumena fela wōþe mīnre.

9.

Mec on þissum dagum dēadne ofgēafu[n]
 fæder 7 mōdor; ne wæs mē feorh þā gēn,
 ealdor in innan. þā mec [ān] ongon
 wel hold mē gewēdum [þ]eccan,
 5 hēold 7 freoþode, hlēosceorpe wrāh
 s[w]ē ārlīce swā hire āgen bearn,
 oþþæt ic under scēate, swā mīn gesceapu wæron,
 ungesibbum wearð ēacen gæste.
 Mec sēo friþemæg fēdde siþþan,
 10 oþþæt ic āwēox, wīddor meahte
 sīpas āsettan; hēo hæfde swæsra þy læs Fol. 103
 suna 7 dohtra, þy hēo swā dyde.

8 8. *Ms* siteð nīgende. *Gr* hnīgende. *Ett* (and *Cos*) swīgende.

9. *Ms* þa swa scire nige. *Th* þe. *To* cige. *The* retention of nīgende = listening, and swa scire nige = so keenly listen, is tempting, but the word is found nowhere else, and is unlikely to occur in two following lines.

9 (*Gr W* 10). 1. *Ms*. ofgeafum.

3. *Gr*'s emendation.

4. *Ms* weccan.

6. *Ms* snearlīce.

10.

Neb wæs mīn on nearwe, 7 ic neoþan wætre,
 flōde, underflōwen, firgenstrēamum
 swīpe besuncen; 7 on sunde āwōx
 ufan ƿþum þeaht, ānum getenge
 ; līpendum wuda līce mīne;
 hæfde feorh cwico, þā ic of tæðmum cwōm
 brimes 7 bēames on blacum hrægl[e].
 Sume wæron hwīte hyrste mīne,
 þā mec lifgende lyft upp āhōf,
 wind of wæge; siþþan wīde bær
 ofer seolhbapo. Saga hwæt ic hātte.

11.

Hrægl is mīn hasofāg; hyrste beorhte,
 rēade 7 scīre, on rēafe [hafu].
 Ic dysge dwelle, 7 dole hwette
 [on]unrædsīpas; oþrum stýre
 nyttre fōre. Ic þæs nowiht wāt,
 þæt heo swā gemædde, mōde bestolene,
 dæde gedwolene, dēoraþ mīne
 wōn wisan gehwām. Wā him þæs þēawes,
 siþþan Hēah bringeð horda dēorast,
 gif hī unrædes ær ne geswicap.

10 (Gr W 11). 7. Tr bea[r]mes. Ms hrægl.

11 (Gr W 12). 2. Tr's emendation. Gr mīnum.

4. Herz's emendation. See note.

12.

Fōtum ic fēre, foldan slīte,
 grēne wongas, þenden ic gæst bere.
 Gif mē feorh losað, fæste binde
 swearte Wēalas, hwilum sēllan men.
 5 Hwilum ic dēorum drincan selle
 beorn[e] of bōsme; hwilum mec brȳd triedeð
 felawlonc fōtum. Hwilum feorran brōht,
 wonfeax Wāle wegeð 7 þȳð,
 dol druncmennē, deorcum nihtum,
 10 wæteð in wætre, wyrmeð hwilum
 fægre tō fyre; mē on fæðme sticaþ
 hygegālan hond; hwyrfeð geneahhe,
 swifeð mē geond sweartne. Saga hwæt ic hātte, Fol. 104^a
 þe ic lifgende lond rēafige,
 15 7 æfter dēaþe dryhtum þeowige.

13.

Ic seah turf tredan; X wæron ealra,
 VI gebrōþor 7 hyra sweostor mid;
 hæfdon feorg cwico. Fell hongedon
 sweotol 7 gesȳne on seles wæge
 5 ānra gehwylces. Ne wæs hyra ængum þȳ wȳrs,
 ne sīde þȳ sārre, þēah hȳ swā sceoldon
 rēafe bīrofene, rodra Weardes

12 (*Gr W* 13). 6. *M*: beorn.

13 (*Gr W* 14). See sheet of figures. 6. *M*: sarra.

meahtum āweahte, mūþum slitan
 haswe blēde. Hrægl bið genīwad
 þām þe ær forðcymene frætwe lēton
 licgan on lāste, gewitan lond tredan.

14.

Ic wæs wæpenwiga ; · nū mec wlonc þeceð
 geong hagostealdmon golde 7 sylfore,
 wōum wirbogum. Hwīlum weras cyssað ;
 hwīlum ic tō hilde hlēopre bonne
 wilgehlēþan ; hwīlum wycg byreþ
 mec ofer mearce, hwīlum merehengest
 fereð ofer flōdas frætwum beorhtne ;
 hwīlum mægða sum mīnne gefylleð
 bōsm bēaghroden ; hwīlum ic bordum sceal,
 heard, hēafodlēas, behlȳped licgan ;
 hwīlum hongige hyrstum frætwed,
 wlitig, on wāge, þær weras drincað ;
 frēolic fyrdsceorp hwīlum folcwigan
 wicge wegað (þonne ic winde sceal
 sincfāg swelgan of sumes bōsme) ;
 awīlum ic gereordum rincas laðige
 wlonce tō wine ; hwīlum wrāþum sceal
 stefne mīnre forstolen hreddan,
 fīyman fēondsceaþan. Frige hwæt ic hātte.

14 (*Gr W* 15). See sheet of figures. 17. *Ms* wrappum.

15.

Fol. 104^b

Hals is mīn hwīt ȝ hēafod fealo,
 sīdan swā some; swift ic ēom on fēþe;
 beadowæpen bere; mē on bæce standað hēr,
 swylce suē on [h]lēorum; hlīfiað tū
 5 ēaran ofer ēagum; ordum ic steppe
 in grēne græs. Mē bið gyrn witod,
 gif mec onhæle ān onfindeð
 wælgrim wiga, þær ic wīc būge,
 b[ol]d mid bearnum; ȝ ic bīde þær
 10 mid geoguðcnōsle, hwonne gæst cume
 tō durum mīnum. Him biþ dēað witod;
 forþon ic sceal of ēðle eaforan mīne
 forhtmōd fergan, flēame nergan:
 gif hē mē æfterweard ealles weorþeð,
 15 hine berað brēost. Ic his bīdan ne dear
 rēþes on gerūman (nele þæt ræd teal[a]),
 ac ic sceal fromlice fēþemundum
 þurh stēapne beorg stræte wyrcan.
 Eape ic mæg frēora feorh genergan,
 20 gif ic mægburge mōt mīne gelædan
 on dēgolne weg þurh dū[ne] þýrel

15 (*Gr W* 16). 4. *Ms* swylce sweon leorum. *See note.*6. *Ms* grenne.9. *Ms* blod. *Th's* emendation.15. *Her's* breost berað, to the great improvement of the metre. *Ms* bidden16. *Ms* teale.21. *Ms* dum. *Gr's* emendation.

wæse 7 gesibbe; ic mē siþþan ne þearf
 ælhwelpes wīg wiht onsittan.
 iif [s]e nīðsceaþa nearwe stige
 iē on swaþe sēceþ, ne tōsæleþ him
 n þām gegnpaþe guþgemōtes,
 iþþan ic þurh hylles hrōf geræce
 þurh hēst hrīno hildepilum
 iðgewinnum, þām þe ic longe flēah.

16.

Ðst ic sceal wiþ wæge winnan 7 wiþ winde feohtan;
 omod wið þām sæcce, þonne ic sēcan gewite
 orþan ȝþum þeaht: mē biþ se ēþel fremde.
 c bēom strong þæs gewinnes, gif ic stille weorþe; Fol.
 iif mē þæs tōsæleð, hī bēoð swiþran þonne ic 105^a
 mec slitende sōna flȳmað;
 villað oþfergan þæt ic friþian sceal.
 c him þæt forstonde, gif mīn steort þolað
 mec stiþne wiþ stānās mōton
 este gehabban. Frige hwæt ic hātte.

17.

c eom mundbora mīnre heorde,
 ȝdorwīrum fæst, innan gefylled

16 24. *Ms* gifre. *Th*'s emendation.

29. *Zu* lāðgewinnan, which is more consistent with ll. 10, 15, 23, 24, and may well be the true reading.

17 (*Gr W* 18). Over this riddle stands the rune for B (see Introduction), and over that what appears to be the rune for L. See sheet of figures.

dryhtgestrēona. Dægtidum oft
 spæte sperebrōgan; spēd biþ þý mære
 5 fylle minre; frē[a] þæt bihealdeð,
 hū mē of hrife flēogað hyldepīlas.
 Hwīlum ic sweartum swelgan onginne
 brūnum beadowæpnum, bitrum ordum,
 eglum attorsperum. Is mīn innað til,
 10 wombhord wlitig, wloncum dēore.
 Men gemunan þæt mē þurh mūþ fareð.

18.

Ic eom wunderlicu wiht: ne mæg word sprecan,
 mældan for monnum, þeah ic mūþ hæbbe,
 wide wombe
 Ic wæs on cēole ȝ mīnes cnōsles mā.

19.

Ic seah [swoncorne] · H · · R · · M ·
 · N · hygewloncne, hēafodbeorhtne,
 swi[f]tne ofer sælwong swīþe þrægan;
 hæfde him on hrycge hildeþrýþe.

17 5. *Ms* freo.

18 (*Gr W* 19). 3, 4. There is no gap in the *Ms* after wombe. Probably we have here only a fragment of a longer riddle. After ma stands the sign that usually indicates the end of a riddle.

19 (*Gr W* 20). The runes in this riddle have the following values: l. 1, 2, SROH = (backwards) hors; l. 5, NOM = mon; l. 6, AGEW = aweg (f); ll. 7, 8, COFOAH = haofoc = hafoc.

1. *Gr* supplied somod (= together) after seah.

2. *Ms* swistne; *Th*'s correction.

5. ✠ . . . M . . . M . nægled ne rād;
 . . . X . . . M . . . P . wīdlāst ferede
 rynecstrong on rāde rōfne . h . . . M .
 . P . . . M . . . N . . . N . Fōr wæs þȳ beorhtre,
 swylcra sīpfæt. Saga hwæt ic hātte.

20.

Ic eom wunderlicu wiht, on gewin sceapen,
 frēan mīnum lēof, fægre gegyrwed. Fol. 105^b
 Byrne is mīn blēofāg; swylce beorht seoma [ð]
 wīr ymb þone wælgim, þe mē waldend geaf,
 5 sē mē wīdgalum wīsað hwīlum
 sylfum tō sace, þonne ic sinc wege
 þurh hlutterne dæg, hondweorc smiþa,
 gold ofer geardas. Oft ic gæstberend
 cwelle compwæpnum. Cyning mec gyrweð
 10 since ȝ seolfre, ȝ mec on sele weorþað;
 ne wyrneð word lofes, c wīsan mæneð
 mīne for mengo, þær hȳ meodu drincað;
 healdeð mec on heapore, hwīlum læteð eft
 rādwerigne on gerūm sceacan
 15 orlegfromne. Oft ic oþrum scōd
 frēcne æt his frēonde; fāh eom ic wīde,
 wæpnum āwyrged. Ic mē wēnan ne þearf
 þæt mē bearn wræce on bonan fēore,

19 5. *The Ms has quite clearly nægled ne in two words.*

5, 6. *Th proposed rad-NGEW = rad-wegn = rad-wægn, riding-wagon.*
See note.

20 (*Gr W* 21). 3. *Ms seomad.*

gif mē gromra hwylc gūþe genægeð;
 20 ne weorþeð sio mægburg gemicledu
 eaforan minum, þe ic æfter wōc,
 nymþe ic hlāfordlēas hweorfan mōte
 from þām healdende, þe mē hringas geaf.
 Mē bið forð witod, gif ic frēan hýre,
 25 gūþe fremme, swā ic gien dyde
 minum þeodne on þonc, þæt ic þolian sceal
 bearngestrēona; ic wiþ brýde ne mōt
 hæmed habban; ac mē þæs hyhtplegan
 gēno wyrneð, sē mec gēar[a] on
 30 bende legde: forþon ic brūcan sceal
 on hagatealde hæleþa gestrēona.
 Oft ic wīrum dol wīfe ābelge,
 wonie hyre willan; hēo mē wōm spreceð,
 flōceð hyre folmum, firenaþ mec wordum,
 35 ungōd gæleð; ic ne gýme þæs compes.

21.

Neb is mīn niþerweard; nēol ic fēre
 7 be grunde græfe, geonge swā mē wīsað
 hār holtes fēond; 7 hlāford mīn
 [on] wōh færeð, weard, æt steorte,
 5 wrigaþ on wonge, wegeð mec 7 þýð,
 sāweþ on swæð mīn. Ic snyþige forð

Fol. 106^a

20 29. *Ms* gearo (= altogether). *B To's* suggestion gearo = gēara, *improven both sense and metre.*

35. *There is nothing in the Ms to indicate any lacuna here.*

21 (*Gr W* 22). 4. *Sw's* emendation.

brungen of bear[w]e, bunden cræfte,
wegen on wægne; hæbbe wundra fela.
Mē biþ gongendre grēne on healfe,
ȝ mīn swæð sweotol sweart on oþre.
Mē þurh hrycg wrecen hongap under
ān orþonc pīl, oþer on hēafde
fæst ȝ forðweard fealleþ on sīdan,
þæt ic tōþum tere, gif mē teala þēnaþ
hindeweardre þæt biþ hlāford mīn.

22.

Ætsomne cwōm LX monna
to wægstæpe wicgum rīdan;
hæfdon XI ēoredmæcgas
frīdhengestas, IIII scēamas.
Ne meahton magorincas ofer mere fēolan,
swā hī fundedon; ac wæs flōd tō dēop,
atol ȝþa geþræc, oþras hēa,
strēamas stronge. Ongunnon stīgan þā
on wægn weras, ȝ hyra wicg somod
hlōdan under hrunge. Þā þā hors oðbær,
eh ȝ eorlas æscum dealle,
ofer wætres byht wægn tō lande:
swā hine oxa ne tēah, ne esna mægen,
ne fæt hengest, ne on flōde swom,
ne be grunde wōd gestum under,

21 ȝ. *M*₁ bearme.

22 (*Gr W* 23). 4. *Th* fyrð-hengestas (= *war-horses*).

ne lagu drēfde, ne o[n] lyfte flēag,
 ne [u]nder bæc cyrde; brōhte hwæpre
 beornas ofer burnan 7 hyra bloncan mid
 from stæðe hēaum, þæt hȳ stōpan ūp
 20 on oþerne ellenrōfe
 weras of wæge 7 hyra wicg gesund.

Fol. 106

23.

Agof is mīn noma eft onhwyrfed.
 Ic eom wrætlic wiht on gewin sceapen.
 Þonne ic onbūge, 7 me of bōsme fareð
 ætren onga, ic bēom eallgearo
 5 þæt ic mē þæt feorhbealo feor āswāpe.
 Siþþan mē se waldend, sē mē þæt wīte gescōp,
 leoþo forlæteð, ic bēo lengre þonne ær,
 oþþæt ic spæte spilde geblonden,
 ealfelo attor, þæt ic ær gēap.
 10 Ne tōgongeð þæs gumena hwylcūm
 ænigum ēaþe, þæt ic þær ymb sprice,
 gif hine hrīneð þæt mē of hrife flēogeð,
 þæt þone māndrinc mægne gecēapaþ,
 full wer fæste fēore sīne.
 15 Nelle ic unbunden ænigum hȳran,
 nymþe searosæled. Saga hwæt ic hātte.

22 16. *Ms of.*17. *Ms onder.*23 (*Gr W* 24). 7. *Cos would read lengra to agree with the gender of the solution boga.*9. *Su proposes æror for ær, for the metre.*

24.

Ic eom wunderlicu wiht; wræsne mīne stefne:
 hwilum beorce swā hund, hwilum blæte swā gāt,
 hwilum græde swā gōs, hwilum gielle swā hafoc;
 hwilum ic onhyrge þone haswan earn,
 5 gūðfugles hlēoþor; hwilum glidan reorde
 mūþe gemæne, hwilum mæwes song,
 þær ic glado sitte. ·X· mec nemnað,
 swylce ·N· ·J· ·R·; ·M· fullesteð
 ·N· ·J· ·I·. Nū ic hāten eom
 10 swā þā siex stafas sweotule bēcnaþ.

25.

Ic eom wunderlicu wiht, wīfum on hyhte,
 nēahbūendum nyt; nængum sceþþe
 bursittendra, nymþe bonan ānum.
 Staþol mīn is stēap, hēah stonde ic on bedde,
 5 neoþan rūh, nāthwær. Nēþeð hwilum
 ful cyrtenu ceorles dohtor, Fol. 107^a
 mōdwlanc mēowle, þæt hēo on mec grīpeð,
 ræseð mec on rēodne, rēafað mīn hēafod,
 fēgeð mec on fæsten; fēleþ sōna
 10 mīnes gemōtes sē[o] þe mec nearwað,
 wīf wundenlocc: wæt bið þæt ēage.

24 (*Gr W* 25). 7-9. The runes stand respectively for GAROHI = higorā. See note.

25 (*Gr W* 26). 4. Holthausen stēap-hēah on metrical grounds. 10. *Ms* se; *Th* seo.

26.

Mec fēonda sum fēore besnyðede,
 woruldstrenga binōm, wætte siþþan,
 dyfde on wætre, dyde eft þonan,
 sette on sunnan, þær ic swiþe belēas
 5 hērum þām þe ic hæfde. Heard mec siþþan
 snāð seaxes ecg sindrum begrunden,
 fingras fēoldan; 7 mec fugles wyn
 geond spēddropum spyrede geneahhe
 ofer brūnne brerd, bēamtelge swealg,
 10 strēames dæle, stōp eft on mec,
 siþade sweartlāst. Mec siþþan wrāh
 hæleð hlēobordum, hȳ[d]e beþenede,
 gierede mec mid golde; forþon mē glīwedon
 wrætlic weorc smiþa wīre biþongen.
 15 Nū þā gerēno 7 se rēada telg
 7 þā wuldorgesteald wīde mære[n]
 dryhtfolca Helm! nales dol wīte!
 Gif mīn bearn wera brūcan willað,
 hȳ bēoð þȳ gesundran 7 þȳ sigefæstran,
 20 heortum þȳ hwætran, 7 þȳ hygeblīþran,
 ferþe þȳ frōdran; habbaþ frēonda þȳ mā
 swæsra 7 gesibbra, sōþra 7 gōdra,
 tilra 7 getrēowra, þā hyra tȳr 7 ēad

26 (*Gr W* 27). 6. *Ms* seaxesecge.

8. *Gr* geond[sprende] = *sprinkled*.

12. *Ms* hype.

16. *Ms* mære.

ēstum ŷcað, 7 hŷ ārstafum,
 5 lissum, bilecgað, 7 hī lufan fæþmum
 fæste clyppað. Frige hwæt ic hātte,
 niþum to nytte. Nama mīn is mære,
 hæleþum gifre, 7 hālig sylf.

Fol. 107b

27.

lc eom weorð werum, wīde funden,
 brungen of bearwum 7 of burghleoþum,
 of denum 7 of dūnum. Dæges mec wægūn
 feþre on lifte, feredon mid liste
 5 under hrōfes hlēo. Hæleð mec siþþan
 baþedan in bydene. Nū ic eom bindere
 7 swingere, sōna weorpere;
 efne tō eorþan hwīlum ealdne ceorl.
 Sōna þæt onfindeð, sē þe mec fēhð onġēan
 5 7 wið mægenþisan mīnre genæsteð,
 þæt hē hrycge sceal hrūsan sēcan,
 gif hē unrædes ær ne geswīceð;
 strengo bīstolen, strong on spræce,
 mægene bīnumen, nāh his mōdes geweald,
 fōta ne folma. Frige hwæt ic hātte,
 ðe on eorþan swā esnas binde
 dole æfter dyntum be dæges lēohte.

27 (*Gr W* 28). 2. *Th suggested beorghleoþum (mountain-slopes).*

15. *After hatte in the Ms is a sign such as generally indicates the end of a riddle. The remainder of the riddle begins on the same line, but after an interval and with an initial capital. See sheet of figures.*

28.

Biþ foldan dæl fægre gegierwed
 mid þý heardestan 7 mid þý scearpestan
 7 mid þý grymmostan gumena gestrēona.
 Corfen, sworfen, cyrred, þyrred,
 5 bunden, wunden, blæced, wæced,
 frætwed, geatwed, feorran læded
 tō durum dryhta, drēam bið in innan
 cwicra wihta. Clengeð lengeð
 þāra þe ær lifgende longe hwile
 10 wilna brūceð, 7 nō wið spriceð;
 7 þonne æfter dēaþe dēman onginneð,
 meldan mislice. Micel is tō hycganne
 wīsfæstum menn, hwæt sēo wiht sý.

29.

Ic wiht geseah wundorlice
 horn[um] biwēonum hūpe lædan,
 lyftfæt lēohtlic listum gegierwed,
 hūpe to þām hām of þām heresiþe;
 5 walde hyre on þære byrig būr ātimbra[n],
 searwum āsettan, gif hit swā meahte.
 Ðā cwōm wundorlicu wiht ofer wealles hrōf,
 sēo is eallum cūð eorðbūendum;

Fol. 108a

28 (*Gr W* 29). 2. *Gr* [heoru]—scaarpestan, to supply the missing alliterative syllable. Cf. Riddle 6, l. 8.

29 (*Gr W* 30). 2. *Ms* horna abitweonum. *Th*'s emendation in text.
 5. *Ms* walde and atimbram.

redde þā þā hūpe, 7 tō hām bedr[ā]f
 reccan ofer willan; gewāt hyre west þonan
 hþum fēran, forð onette.
 Iust stonc tō heofonum; dēaw fēol on eorþan;
 ht forð gewāt. Nænig siþþan
 era gewiste þære wihte sīð.

30.

com lig bysig; lāce mid winde
 wunden mid wuldre, wedre gesomnad,
 s forðweges, fyre gebysgad,
 aru blōwende, byrnende glēd.
 I oft mec gesīpas sendað æfter hondum
 t mec weras 7 wīf wlonce cyssað.
 Inne ic mec onhæbbe, hī onhnīgaþ tō mē
 onige mid miltse, þær ic monnum sceal
 an ūpcyme ēadignesse.

19 9. *Ms* bedræf.

11. *Ms* onetteð.

10 (*Gr W* 31). This Riddle is one of the very few O. E. compositions which we possess two texts. They are both in the Exeter Book, folios 1a and 122b (*Th pp.* 412 and 470). The second version is the first riddle of the second batch; it is defective in ll. 2 and 4. The above text is compiled from the two versions (*A, B*). Where they differ, the rejected reading is given below.

1. *A* leg.

2. *B* wunden.

3. *B* gemylded (= melted).

6. *B* pær and gecyssað.

7. *A* 7 hī onhīgaþ.

8. *B* modge miltsum swa ic mongum sceal. See sheet of figures.

31.

Is þes middangeard missenlicum
 wīsum gewlitedað, wrættum gefrætwað.
 Ic seah sellic þing singan on ræcede;
 wiht wæs [nōwēr] werum on gemonge
 5 sio hæfde wæstum wundorlicran.
 Nīperwear[d] wæs neb hyre,
 fēt 7 folme fugele gelice;
 nō hwæpre flēogan mæg, ne fela gongan.
 Hwæpre fēþegeorn fremman onginneð
 10 gecoren cræftum, cyrreð geneahhe
 oft 7 gelōme eorlum on gemonge,
 siteð æt symble, sæles bideþ,
 hwonne ær hēo cræft hyre cýþan mōte
 werum on wonge. Ne hēo þær wiht þigeð
 15 þæs þe him æt blisse beornas habba[ð].
 Dēor, dōmes georn, hīo dumb wunað;
 hwæpre hyre is on fōte fæger hlēoþor,
 wynlicu wōðgiefu; wrætlic mē þinceð
 hū sēo wiht mæge wordum lācan
 20 þurh fōt neoþan frætwed hyrstum.
 Hafað hyre on halse, þonne hīo hord warað
 bæc, bēagum deall, brōþor sīne,
 mæg mid mæg[um]. Micel is tō hycgenne
 wīsum wōðboran, hwæt [sio] wiht sie.

Fol. 10^b

31 (*Gr W* 32). 4. *Ms* on; *Gr* no; *Henz* nower (*for the form of Crist, 199*).

6. *Ms* nīperwearð.

15. *Ms* habbað.

23. *Ms* mægne.

24. *Sio* supplied by *Th.* Cf. *Riddle 32, l. 14*.

32.

Is þes middangeard missenlicum
 wīsum gewlitedag, wrættum gefrætwað.
 Siþum sellic ic seah searo hweorfan,
 grindan wið grēote, giellende faran.
 Næfde sellicu wiht sýne ne folme,
 exle ne earmas; sceal on ānum fēt
 searocēap swīfan, swīpe fēran,
 faran ofer feldas; hæfde fela ribba;
 mūð wæs on middan. Moncynne nyt
 fer foddurwelan folcscipe drēogeð,
 wist in wigeð, ⁊ werum gieldeð
 gaful gēara gehwām þæs þe guman brūcað
 rice ⁊ hēane. Rece, gif þū cunne,
 wīs worda glēaw, hwæt sīo wiht sīe.

33.

Wiht cwōm æfter wēge wrætlicu līþan,
 cýmlic from cēole cleopode tō londe,
 hlinsade hlūde; [h]leahtor wæs gryrelic,
 egesful on earde, ecge wæron scearpe.
 Wæs hīo hetegrim, hilde tō sǣne,
 biter beadoweorca; bordweallas grōf

Fol. 109^a

32 (*Gr W* 33). 8. *Ms* fella.

10. *Ms* fere.

33 (*Gr W* 34)

3. *Ms* leahtor.

5. *Horn* suggests *tonæge* (*inclined*) or *onsæge* (*assailing*).

heard, hīpende; heterūne bond.
 Sægde searocræftig ymb hyre sylfre gesceaft :
 " Is mīn mōdor, mæg[ð]a cynnes
 10 þæs dēorestan, þæt is dohtor mīn,
 ēacen ūp liden; swā þæt is ældum cūþ,
 fīrum on folce, þæt sēo on foldan sceal
 on ealra londa gehwām lissum stonda."

34.

Ic wiht geseah in wera burgum
 sēo þæt feoh fēdeð; hafað fela tōþa;
 nebb biþ hyre æt nytte; niþerweard gongeð,
 hīpeð holdlice 7 tō hām tȳhð,
 5 wæpeð geond weallas, wyrte sēceð.
 Āā hēo þā findeð þā þe fæst ne biþ;
 læteð hīo þā wlitigan, wirtum fæste,
 stille stonda on staþolwonge,
 beorhte blīcan, blōwan 7 grōwan.

35.

Mec se wæta wong wundrum frēorig
 of his innape ærist cende.
 Ne wāt ic mec beworhtne wulle flȳsum,
 hærum þurh hēahcræft, hygeþoncum mīn.
 5 Wundene mē ne bēoð wefle, ne ic wearp hafu,
 ne þurh prēata geþræcu præd mē ne hlimmeð,
 ne æt mō hrūtende hrisil scrīpeð,

33 9. *M*ī mægda.

e mec ðhwonan sceal āmas cnyssan.
 Vyrmas mec ne āwæfan wyrda cræftum,
 ā þe geolo godwebb geatwum frætwað.
 Vile mec mon hwæpre sēpēah wīde ofer eorþan
 ātan for hælepum hyhtlic gewæde.
 aga, sōðcwidum, searoþoncum glēaw,
 vordum wīsfæst, hwæt þis gewæd[e] sȳ. Fol. 109b

36.

c wiht geseah on wege fēran,
 ēo wæs wrætlice, wundrum, gegierwed;
 æfde fēowere fēt under wombe,
 ehtuwe, monn *h* [*p*] *M* [*p*], wūf *m x l k f* [*r*],
 hors *q x x s* ufon on hrycge.
 Iæfde tū fīþru ȝ twelf ēagan
 siex hēafdu. Saga hwæt hīo wære.
 ōr flōdwegas; ne wæs þæt nā fugul āna,
 c þær wæs æghwylces ānra gelicnes,
 orses ȝ monnes, hundes ȝ fugles,
 ēac wifes wlite. þū wāst, gif þū const,
 5 gesecganne, þæt wē sōð witan,
 ū þære wihte wīse gonge.

35 (*Gr W* 36). 14. *Ms* gewædu.

36 (*Gr W* 37). 4. *Ms* certainly has "*h w M wūf m x l k f w*" (see *Notes* and my tracing). *Gr* ehte we, *i.e.* ehtun we, *preterite* of ehtan, *htan* [= ehtian], *aestimare*.

9. *Gr* suggests fold-wegas (*approved by Cos*).

37.

Ic þā wihte geseah; womb wæs on hindan
 þrīþum āþrunten. þegn folgade,
 mægenrōfa man, 7 micel hæfde
 gefēred þær [þæt] hit f[y]lde flēah þurh his ēage.
 5 Ne swylteð hē symle þonne syllan sceal
 innað þām oþrum, ac him eft cymeð
 bōt in bōsme, blæd biþ āræred;
 hē sunu wyrceð, bið him sylfa fæder.

38.

Ic þā wiht geseah wæpnedcynnes
 geoguðmyrwe grædig. Him on gafol forlēt
 Ferðfriþende fēower wellan
 scīre scēotan, on gesceap þēotan.
 5 Mon mæpelade, sē þe mē gesægde:
 “Sēo wiht, gif hīo gedýgeð, dūna briceð;
 gif hē tōbirsteð, bindeð cwise.”

39.

Gewritu secgað þæt sēo wiht sý
 mid moncynne miclum tī[d]um
 sweotol 7 gesýne; sundorcraeft hafað
 mǣra[n] micle þonne hit men witen.

37 (*Gr W* 38). 4. *Ms* þær hit felde.

38 (*Gr W* 39). 2. Holthausen's emendation. 4. *B* To suggest *ge-*
ceappeatan (*teat*).

39 (*Gr W* 40). 2. *Ms* ticlum, evidently a case of dittography.

4. *Ms* maram.

ēo wile gesēcan sundor æghwylcne
 orhberendra; gewīteð eft fēran onweg;
 : bið hīo nāfre niht þær oþre;
 : hīo sceal wīdeferh wreccan lāste
 imlēas hweorfan; nō þy hēanre biþ.
 e hafað hīo fōt ne folm, ne æfre foldan hrān,
 : ēagen [a hafað] ægþer twēga;
 : mūd hafaþ, ne wiþ monnum spræc;
 : gewit hafað: ac gewritu secgað
 et sēo sý earmost ealra wihta,
 ira þe æfter gecyndum cenned wære.
 e hafað hīo sāwle ne feorh; ac hīo sīpas sceal
 ond þās wundorworuld wīde drēogan.
 e hafaþ hīo blōd ne bān; hwæþre bearnum wearð
 ond þisne middangeard mongum tō frōfre.
 æfre hīo heofonum hrān, ne tō helle mōt;
 : hīo sceal wīdeferh Wuldorcyninge [s]
 rum lifgan. Long is tō secganne
 i hyre ealdorgesceaft æfter gongeð,
 oð wyrda gesceapu. þæt [is] wrætlic þing
 gesecganne: sōð is æghwylc
 ira þe ymb þās wiht wordum bēcneð.
 e hafað hē [o] ænig lim, leofaþ efne sēþeah.
 iif þū mæge rēselan recene gesecgan
 iþum wordum, saga hwæt hīo hātte.

39 11. *Ms* eagene; hafað supplied by *Gr*.

18. beornum (?)

21. *Ms* wuldorcyninge.

24. *Is* supplied by *Th*.

27. *Ms* he hænig. Cf. ll. 10, 16, 18.

40.

Ece is se Scyppend, sē þās eorþan nū
 wreðstufum 7 þās world healdeð;
 ric[e] is se Reccend 7 on ryht Cyning,
 ealra Anwalda, eorþan 7 heofones;
 5 healdeð 7 wealdeð, swā hē ūtan hweorfeð ymb þās.
 Hē mec wrætlice worhte æt frympe,
 þā hē þisne ymbhwyrft ærest sette;
 hēht mec wæccende wunian longe,
 þæt ic ne slēpe siþþan æfre:
 10 7 mec semminga slæp ofergongeþ,
 bēoð ēagan mīn ofestum betȳned.
 Þisne middangeard meahtig Dryhten
 mid his onwalde æghwær stȳreð;
 swā ic mid Waldendes worde ealne
 15 þisne ymbhwyrft ūtan ymbclyppe.
 Ic eom tō þon blēað þæt mec bealdlice mæg
 gearugongende grīma ābrēgan:
 7 efore eom æghwær cēnra,
 þonne hē gebolgen bīdsteal giefēð.
 20 Ne mæg mec oferswīpan segnberendra
 ænig ofer eorþan, nympe se āna God
 sē þisne hēan heofon healdeþ 7 wealdeþ.
 Ic eom on stence strengre [micle]
 þonne ricels oþþe rōse sȳ,

Fol. 110

40 (*Gr W* 41). 3. *Ms* ric. 5. *Ms* ymb þās ūtan hweorfeð.
 23, 25, 56, 61. *Gr's emendations. No gaps in the Ms.*

[þe swā ænlice] on eorþan tyrf
 wynlic weaxeð; ic eom wræstre þonne hēo.
 þēah þe lilie sý lēof moncynne,
 beorht on blōstman, ic eom betre þonne hēo.
 Swylce ic nardes stenc nýde oferswīpe
 mid mīnre swētnesse symle æghwær:
 7 ic fūltre eom þonne þis fen swearte
 þæt hēr yfle adelan stinceð.
 Eal ic under heofones hwearfte recce,
 swā mē lēof Fæder lārde æt frymþe,
 þæt ic þā mid ryhte reccan mōste
 þicce 7 þynne, þinga gehwylces
 onlicnesse æghwær healde.
 Hýrre ic eom heofone; hāteþ mec Hēahcýning
 his dēagol þing dýre bihealdan:
 ēac ic under eorþan eal scēawige,
 wo[nn] wrāðscrafu wrāþra g[æ]sta. Fol 111a
 Ic eom micle yldra þonne ymbhwyrft þæs
 oþþe þes middangeard meahhte geweorþan:
 7 ic giestron wæs geong ācenned
 mære to monnum þurh mīnre mōdor hrif.
 Ic eom fægerre frætsum goldes,
 þēah hit mon āwerge wīrum ūtan:
 ic eom wyrslīcre þonne þes wudu fūla

40 41. *Ms* wom — an unexampled form for accusative plural. The choice lies between *wonn* and *wōn* (weak plural of *wōh*). The former makes the better sense. — It is more than possible that *wraþra* is an instance of dittography; perhaps we should read *awyrðra*. *Ms* gesta; cf. Guthlac, 364.

42. *Ms* þæs.

- oððe þis wāroð þe hēr āworpen ligeð.
 50 Ic eorþan eom æghwær brædre,
 7 widgielra þonne þes wong grēna :
 folm mec mæg biſōn, 7 fingras þrȳ
 ūtan ēaþe ealle ymbclyppan.
 Heardra ic eom 7 caldra þonne se hearda forst,
 55 hrīm heorugrimma, þonne hē tō hrūsan cymeð :
 [ic eom] Ulcanus ūpirnendan
 lēohtan lēoman, lēge, hātra.
 Ic eom on gōman gēna swētra,
 þonne þū bēobrēad blende mid hunige :
 60 swylce ic eom wrāpre þonne wermōd sȳ,
 [þe] hēr on hyrstum heasewe stondeþ.
 Ic mēsan mæg meahtelicor
 7 efnetan ealdum þyrse :
 7 ic gesælig mæg symle lifgan,
 65 þēah ic ætes ne sȳ æfre tō fēore.
 Ic mæg fromlicor flēogan þonne pernex
 oþþe earn oþþe hafoc æfre meahte ;
 nis zefferus se swifta wind
 þæt swā fromlice mæg fēran æghwær
 70 mē is snægl swiftra, snelr[a] regnwyrn,
 7 fenȳce fōre hrēpre ;
 i[s] þæs gores sunu gonge hrædra
 þone wē wifel wordum nemnað.

Fol. 111b

40 63. *Ms* þyrre. *Th* suggested þyrse.70. *Ms* snelro þōn.72. *Ms* ic.

Hefigere ic eom micle þonne sē hāra stān
 ʒþe unlȳtel lēades clympre :
 leohtr e ic eom micle þonne þes lȳtla wyrn
 þe hēr on flōde gæð fōtum drȳge.
 Flinte ic eom heardra þe þis fȳr drīfep
 of þissum strongan stȳle heardan :
 hnescre ic eom micle halsrefepre
 sēo hēr on winde wæweð on lȳfte.
 Ic eorþan eom æghwær brædre,
 ȳ wiðgelra þonne þes wong grēna ;
 ic uttor eal ymbwinde
 wrætlice gewefen wundorcræfte.
 Nis under mē ænig oþer
 wiht waldendre on worldlīfe.
 Ic eom ufor ealra gesceafta
 m̃ara þe worhte Waldend ūser,
 sē mec āna mæg ēcan meahtum
 geþeon þrymme þæt ic on[þuni]an ne sceal.
 Māra ic eom ȳ strengra þonne se micla hwæl,
 sē þe gārsecges grund bihealdeð
 sweartan sȳne ; ic eom swīpre þonne hē :
 swylce ic eom on mægene mīnum lāsse

40 77. *Ms* flonde. 84. *Holthausen* ic uttor [ēaðe] on metrical grounds ; p. l. 53.

91. *Ms* onrinnan. *Gr's* emendation, necessitated by the alliteration. Neither onrinnan nor onþunian occurs elsewhere. Perhaps we should read þunian, common word occurring twice elsewhere in the Riddles (I, 4 ; 45, 2), and in The Soul to the Body 40 (*Vercelli Ms*) apparently in the sense required here.

94. *Herz* proposes sweart ansȳne. Cf. fæger onsȳne in Rune-poem 11.

þonne se hondwurm, sē þe hæleþa bearn,
 secgas searopocle, seaxe delfað.
 Ne hafu ic in hēafde hwīte loccas
 wræste gewundne, ac ic eom wīde calu ;
 100 ne ic brēaga ne brūna brūcan mōste,
 ac mec bescyrede Scyppend eallum :
 nū mē wrætlice weaxað on hēafde,
 þæt mē on gescyldrum scīnan mōtan
 ful wrætlice, wundne loccas.
 105 Māra ic eom ȝ fættra þonne āmæsted swīn,
 bearg bellende on bōcwuda ;
 won, wrōtende wynnum lifde,
 þæt hē

* *

41.

* *

. ednīwu.

Fol. 118

þæt is moddor monigra cynna,
 þæs sēlestan, þæs sweartestan,
 þæs dēorestan, þæs þe dryhta bearn
 5 ofer foldan scēat tō gēfean āgen.
 Ne magon wē hēr in eorþan ōwiht lifgan,
 nymðe wē brūcen þæs þā bearn dōð.
 þæt is tō geþencanne þēoda gehwylcum,
 wīsfæstum werum, hwæt sēo wiht sȝ.

40 108. There is no gap in the Ms here, but it is evident that this riddle has no end and the next no beginning.

42.

Ic seah wyhte wrætlice twā
 undearnunga ūte plegan
 hǣmedlāces : hwitloc anfeng
 wlanc under wædum, gif þæs weorces spēo[w],
 fæmne fyllo. Ic on flette mæg
 þurh rūnstafas rincum secgan,
 þām þe bēc witan, bēga ætsomne
 naman þāra wihta. þær sceal Nȳd wesan
 twēga oþer 7 se torhta Æsc
 ān an līnan, Ācas twēgen,
 Hægelas swā some, hwylc [þ]æs hordgates.
 cægan cræfte þā clamme onlēac,
 7e þā rædellan wið rȳnemenn
 ȳgefæste hēold heortan, bewrigene
 7rþoncbendum. Nū is undyrne
 verum æt wīne, hū þā wihte mid ūs
 iēan mōde twā hātne sindon.

43.

c wāt indryhtne, æþelum dēorne
 iest in gēardum, þām se grimma ne mæg
 ungor sceoððan ne se hāta þurst,
 ldo ne ādle. Gif him ārlice

42 (*Gr W* 43). 4. *Ms* speop.

11. *Ms* wæa.

17. *Ms* sindon. Ic (*the last word of this riddle and the first of the next*)
the same line.

5 esne þēnað, sē ðe ā gān sceal
 on þām siðfate, hȳ gesunde æt hām
 findað, wītode him, wīste ȳ blisse,
 cnōsles unrīm; cāre, gif se esne
 his hlāforde hȳreð yfle, Fol. 111^b
 10 frēan on fōre Ne wile forht wesan
 brōþor oþrum; him þæt bām sceðeð,
 þonne hȳ from bearme bēgen hweorfað
 ānre māgan ellorfuse,
 moddor ȳ sweostor. Mon, sē þe wille,
 15 cȳpe cynewordum, hū se cuma hātte
 eðþa se esne, þe ic hēr ymb sprice.

44.

Wrætlic hongað bī weres þēo,
 frēan under scēate; foran is þȳrel;
 bið stīþ ȳ heard, stede hafað gōdne.
 Þonne se esne his āgen hrægl
 5 ofer cnēo hefeð, wile þæt cūpe hol
 mid his hangellan hēafde grētan,
 þæt hē efelang ær oft gefylde.

45.

Ic on wincle gefrægn w[āces] nāthwæt
 þindan ȳ þunian, þecene hebban.
 On þæt bānlēase brȳd grāpode

45 (*Gr W* 46). 1. *Ms weax. Apparently nāthwæt is always construed with a genitive. Weax, wax, looks like a primitive pun of the scribe's.*

hygewlonc hondum ; hrægle þeahte
þ[i]ndende þing þēodnes dohtor.

46.

Wær sæt æt wīne, mid his wīfum twām,
ȝ his twēgen suno ȝ his twā dohtor,
swāse gesweostor, ȝ hyr[a] suno twēgen,
frēolico frumbearn ; fæder wæs þærinne
þāra æpelinga æghwæðres mid,
ēam ȝ nefa. Ealra wæron fife
eorla ȝ idesa insittendra.

47.

Moððe word fræt. Mē þæt þūhte
wrætlicu wyrd, þā ic þæt wundor gefrægn,
þæt se wyrm forswealg wera gied sumes,
þeof in þýstro þrymfæstne cwide
ȝ þæs strangan staþol. Stælgieſt ne wæs
wihte þý glēawra, þē hē þām wordum swealg. Fol. 113^a

48.

Ic gefrægn f[o]r hæleþum hring [ær]endean
torhtne būtan tungan, tila, þeah hē hlūde

45 5. *Ms* prindende. *There is little to choose between* prindende and prindende, both meaning "swelling."

46 (*Gr W* 47). 3. *Ms* hyre.

47 (*Gr W* 48). 6. *Ms* swealg. *Ic* (the last word of this riddle and the first of the next) on the same line.

48 (*Gr W* 49). 1. *Ms* fer.

2. *Gr* inserted reordian after tila, and put the next three words at the be-

stefne ne cirmde strongum wordum.
 Sinc for secgum swigende cwæð :
 5 "Gehæle mec, Helpend gæsta !"
 Rȳne ongietan rēadan goldes
 guman, galdorcwide; glēawe beþuncan
 hyra hælo tō Gode, swā se hring gecwæð.

49.

Ic wāt eardfæstne ānne standan
 dēafne dumban, sē oft dæges swilgeð
 þurh gōpes hond gifrum lācum.
 Hwilu[m] on þām wīcum se wonna þegn,
 5 sweart ȝ saloneb, sendeð ðþre
 under gōman him golde dȳrran,
 þā æpelingas oft wilniað,
 cyningas ȝ cwēne. Ic þæt cyn nū gēn
 nemnan ne wille, þe him to nytte swā
 10 ȝ to dughum dōþ, þæt se dumba hēr,
 eorþ unwita, ær f[o]rswilgeð.

50.

Wiga is on eorþan wundrum ācenned
 dryhtum tō nytte of dumbum twām,

ginning of l. 3, where they will not scan. It is of course possible that there is something missing after tīla, as the editors assume; but there is no gap in the Ms, and the passage as printed above is not worse doggerel than is found in several other riddles. I find that Klb has anticipated my reading of l. 2.

49 (*Gr W* 50). 4. Ms hwilū mon.

11. Ms fer swilgeð.

orht ātyhted, þone on tēon wigeð
 ðeond his fēonde. F[o]rstrangne oft
 wif hine wrīð. Hē him wel hēreð,
 æowaþ him geþwære, gif him þegniað
 nægeð 7 mæcgas mid gemete ryhte,
 ðeadað hine fægre; hē him fremum stēpeð
 ife on lissum. Lēanað grimme,
 þe hine wloncne weorþan læteð.

51.

Ic seah wrætlice wuhte fēower
 samed sīþian; swearte wæran lāstas,
 swaþu swīþe blacu. Swift wæs on fōre,
 fuglum fr[o]mra flēotgan lyfte;
 lēaf under yþe. Drēag unstillē,
 winnende wiga, sē him w[e]gas tæcneþ
 ofer fæted gold fēower eallum.

Fol. 113b

52.

Ic seah ræpingas in ræced fergan,
 under hrōf sales, hearde twēgen;
 þā wæron gen[u]mne, nearwum bendum,
 gefeterade fæste tōgædre.
 þāra oþrum wæs ān getenge

50 (*Gr W* 51). 4. *Ms* fer strangne.

51 (*Gr W* 52). 4. *Ms* frumra.

6. *Ms* wægaa.

52 (*Gr W* 53). 3. *Ms* genamne, which *Gr* retains and renders gleichnamigen, namesakes.

wonfāh Wāle, sēo wēold hyra
bēga sīþe bendum fæstra.

53.

Ic seah on bearwe bēam hlifian
tānum torhtne; þæt trēow wæs on wynne,
wudu weaxende. Wæter hine 7 eorþe
fēddan fægre, oþþæt hē frōd dagum
5 on oþrum wearð, āglāchāde
dēope gedolgod, dumb in bendum,
wriþen ofer wunda, wonnum hyrstum
foran gefrætwed. Nū hē fæcnum w[e]g
þurh his hēafdes mæg[en] hildegieste
10 oþrum rīmeð; oft hȳ an ȳst[e] strudon
hord ætgædre. Hræd wæs 7 unlæt
se æftera, gif se ærra fæ̃r genam;
nān in nearowe nēþan mōste.

54.

Hyse cwōm gangan, þær hē hīe wisse
standan in wī[n]sele; stōp feorran tō
hrōr hægstealdmon, hōf his āgen
hrægl hondum ūp, h[r]and under gyrdels
5 hyre stondendre stīþes nāthwæt,

53 (*Gr W* 54). 8. *M*₁ wæg.

9. *M*₁ mæg.

10. *M*₁ hy an ȳst. *Th* on ȳst, *furiously*. *My emendation in the text*

54 (*Gr W* 55). 2. *M*₁ winc sele.

4. *M*₁ rand.

orhte his willan ; wagedan būta.
 egn onnette, wæs þrāgum nyt,
 llic esne ; teorode hwæpre
 t stunda gehwām strong ær þon[ne] hie ō, Fol. 114^a
 ērig þæs weorces. Hyre weaxan ongon
 nder gyrdelse þæt oft gōde men
 rðpum frēogað ȝ mid fēo bicgað.

55.

: seah in heall, þær hæleð druncon,
 i flet beran fēower cynna :
 rætlic wudutrēow ȝ wunden gold,
 nc searobunden, ȝ seolfres dæl
 rōde tæcn, þæs ūs tō roderum ūp
 ædre rærde, ær hē helwara
 rg ābræce. Ic þæs bēames mæg
 þe for eorlum æpelu secgan :
 er wæs hlin ȝ ā[c] ȝ se hearda iŵ
 se fealwa hōlen. Frēan sindon ealle
 t ætgædre ; naman habbað āne,
 lfhēafedrēo, þæt oft wæpen ābæd
 ; mondryhtne, mād̄m in healle,
 ldhilted sweord. Nū mē [gieddes þisses]
 dsware ȝwe, sē hine onmēde
 rdum secgan, hū se wudu hātte.

14 9. *Ms* þon.

15 (*Gr* *W* 56). 9. *Ms* acc.

14. *Ms* þisses gieddes. *Horn's* emendation for the alliteration.

56.

Ic wæs þærinne, þær ic āne geseah
 winnende wiht wido bennegean,
 holt hweorfende; heapoglemma fēng,
 dēopra dolga. Daroþas wæron
 5 wē[a] þære wihte, 7 se wudu searwum
 fæste gebunden. Hyre fōta wæs
 biidfæst oþer; oþer bisgo drēag,
 leolc on lyfte, hwilum londe nēah.
 Trēow wæs [þām] getenge, þe þær torhtan stōd
 10 lēafum bihongen. Ic lāfe geseah
 mīnum hlāforde, þær hæleð druncon,
 þāra flān[geweorca] on flet beran.

57.

Ðeos lyft byreð lýtle wihte
 ofer beorghleoþa, þā sind blace swīþe,
 swearte, salopāde. Sanges rō[f]e
 hēapum fērað, hlūde cirmað;
 5 tredað bearonæssas, hwilum burgsalo
 niþþa bearna. Nemnað hȳ sylfe.

Fol. 114

56 (*Gr W* 57). 5. *Ms* weo, which *Gr.* glosses as plural of wōh. But see *Sv*, § 295, *N. 1*.

9. Some such changes as those made in the text seem necessary. *Gr* in his "Sprachschatz" gives getenge þam þe (ei qui); but this makes þām, instead of trēow, the virtual subject of stod.

12. *Gr*'s emendation.

57 (*Gr W* 58). 3. *Ms* rope.

58.

c wāt ānfēte ellen drēogan
 wiht on wonge. Wide ne fēreð,
 ne fela rīdeð, ne flēogan mæg
 urh scīrne dæg, ne hīe scip fereð,
 naca nægledbord; nyt bið hwæpre
 yre [mon] dryhtne monegum tīdum.
 ġafað hefigne steort, hēafod lýtēl,
 ungan lange, tōð nānigne,
 wernes dæl; eorðgræf pæpeð.
 Wætan ne swelgeþ, ne wiht iteþ,
 ðpres ne ġitsað, fereð oft swāþēah
 igoflōd on lyfte; life ne ġielpeð,
 lāfordes ġifum, hýreð swāþēana
 ēodne sīnum. Þrý sind in naman
 whte rūnstafas; þāra is Rād f[o]r[ma].

59.

c seah in healle, hring gyl[d]enne
 en scēawian mōdum glēawe,
 erþpum frōde. Friþospē[de] bæd
 ðod nergende ġæste sīnum
 þe wende wriþan. Word æfter cwæð

58 (*Gr W* 59). 6. *Th's emendation.*

15. *Ms furum. It is possible that we ought to read from (first), of which furum may represent the scribe's pronunciation.*

59 (*Gr W* 60). 1. *Ms gylddenne.*

3. *Ms friþo spe, at the end of a line.*

hring on hýrede, Hælend nemde
 tillfremmendra, him torhte in gemynd
 his Dryhtnes naman dumba brōhte,
 7 in ēagna gesihð, gif þæs æþelan
 10 goldes tacen ongietan cūþe,
 Dryht[en] dolgdon
 Swā þæs bēages benne cwædon.
 Ne mæg, þære bēne
 æniges monnes ung[e]fullodre,
 15 Godes ealdorburg gæst gesēcan,
 rodera ceastre. Ræde, sē þe wille,
 hū ðæs wrætlican wunda cwæden
 hringes tō hæleþum, þā hē in healle wæs
 wylted 7 wended wloncra folmum.

Fol. 119

. 60.

Ic wæs be sonde sæwealle nēah,
 æt merefaroþe; mīnum gewunade
 frumstaþole fæst. Fēa ænig wæs
 monna cynnes, þæt mīnne þær
 5 on ānæde eard behēolde,
 ac mec ūhtna gehwām ȝð sio brūne
 lagufæðme beleolc. Lȝt ic wēnde,
 þæt ic ær oþþe sið æfre sceolde
 ofer meodu [setla] mūðlēas sprecaþ,
 10

Fol. 129

59 11, 13. *It is evident from the alliteration that words are missing here, though there are no gaps in the Ms.*

14. *Ms. ungafullodre.*

60 (*Gr W* 61). 9. *No gap in the Ms.*

wordum wrixlan. þæt is wundres dæl
 a sefan searolic þām þe swylc ne conn,
 ā mec seaxe[s] ord ȝ sēo swīpre hond,
 orles ingeþonc ȝ ord somod,
 ngum geþȳdan, þæt ic wiþ þē sceolde
 or unc ānum twā[m] ærendspræce
 ȳeodan bealdlice, swā hit beorna mā,
 ncre wordcwidas, widdor ne mænden.

61.

oft mec fæste bilēac frēolicu mēowle,
 es on earce; hwilum up ātēah
 dnum sīnum ȝ frēan sealde,
 oldum þeodne, swā hio hāten wæs.
 ȝpan. mē on hrepre hēafod sticade;
 oþan ūpweardne on nearo fēgde.
 if þæs ondfengan ellen dohte,
 : mec frætwed[e], fyllan sceolde
 wes nāthwæt. Ræd hwæt ic mæne.

62.

com heard ȝ scarp, [h]ingonges strong,
 rōsīþes from, frēan unforcūð;

60 12. *Ms seaxeð.*

13. *Here suggests ecg, to avoid the awkward repetition of ord. Cf. Riddle
 , ll. 23-4.*

15. *Ms twah.*

61 (*Gr W* 62). 8. *Ms frætwedne.*

62 (*Gr W* 63). 1. *Ms ingonges.*

wade under wambe 7 mē weg sylfa
 ryhtne geryme. Rinc bið on ofeste,
 5 sē mec on þȳð æftanweardne,
 hæleð mid hrægle; hwilum üt tȳhð
 of hole hātne; hwilum eft fare[ic]
 on nearo nāthwær; nȳdeþ swiþe
 sūþerne secg. Saga hwæt ic hātte.

63.

Oft ic secg[a] seledrēame sceal
 fægre onþeon, þonne ic eom forð boren
 glæd mid golde, þær guman drincað.
 Hwilum mec on cofan cysseð mūpe
 5 tillic esne, þær wit tū bēoþ;
 fæðme on folm[e fin]grum þȳð,
 wyrceð his willan
 fulre, þonne ic forð cyme.

 10 Ne mæg ic þȳ mīþan
 [si]þþan on lēohte

 swylce ēac bið sōna
 te getācnad
 15 hwæt mē tō
 . . . lēas rinc, þā unc geryde wæs.

62 7. *Ms* fareð. *Gr* proposed fēgeð; cf. Riddle 61, l. 6.

63 (*Gr W* 64). 1. *Ms* secgan.

6. Here for the first time in the Riddles, we encounter the grievous mutation of the *Mss*, which mars its last folios and renders satisfactory editing as it possible task.

64.

· Ic seah · P · ʒ · I · ofer wong faran,
 · ʒ · ʒ · M ·; bāem wæs on sippe
 · næbbendes hyht · N · ʒ · N ·
 · swylce þrȳþa dæl, · P · ʒ · M ·
 · Gefeah · P · ʒ · F ·, fleah ofer · ʒ ·;
 · H · ʒ · H · sylfes þæs folces.

65.

Cwico wæs ic, ne cwæð ic wiht; cwele ic efne sēþeah.
 Ær ic wæs, eft ic cwōm. Æghwā mec rēafað,
 hafað mec on hea[ð]re ʒ mīn hēafod scireþ,
 bīteð mec on bær līc, briceð mīne wisan.
 Monnan ic ne bīte, nym[þ]e hē mē bīte;
 sindan þāra monige þe mec bītað.

66.

Ic eom mære þonne þes mi[d]dangeard,
 æsse þonne hondwyrn, lēohtr̥e þonne mōna, Fol. 125^b
 swiftr̥e þonne sunne. Sæs mē sind ealle,
 flōdas, on fæðmum ʒ þ[ē]s foldan bearm,
 grēne wongas. Grundum ic hrīne,
 helle underhnīge; heofonas oferstīge,
 wuldres ēpel, wīde ræce

65 (*Gr W* 66). 3. *M*: headre. *Th* proposed heaðre. Cf. (ge)heaðorian.

5. *M*: nympe.

66 (*Gr W* 67). 1. *M*: mindangeard.

4. *M*: þas.

ofer engla eard; eorþan gefylle,
 ea[l]ne middangeard 7 merestrēamas
 10 side, mid mē sylfum. Saga hwæt ic hātte.

67.

[I]c on þing[e] [g]efrægn þēodcyniges
 wrætlice wiht, word galdra

 hīo symle dēð fīra gel
 5
 wīsdōme wundor mē þa . . w .

 enne mūð hafað
 fēt ne f
 10 welan oft sacað,
 cwīpeð cynn
 wearð
 lēoda lārēow, forþon nū longe mag
 ealdre ēce lifgan
 15 missenlice, þenden menn būgað
 eorþan scēatas. Ic þæt oft geseah
 golde gegierwed, þær guman druncon,
 since 7 seolfre. Secge sē þe cunne,
 wīsfæstra hwylc hwæt sēo wiht sȳ.

68 9. *Ms* ealdne.67 (*Gr W* 68). 2. Unless otherwise stated, these defective passages are left exactly as arranged in *Gr W*.

68.

c þā wiht geseah onweg fēran;
 iēo wæs wrætlice, wundrum, gegierwed
 Vundor wearð on wege: wæter wearð tō bāne.

69.

Wiht is wrætlic þām þe hyr[e] wisan ne conn:
 ingeð þurh sidan; is se swēora wōh
 orþoncum geworht; hafap eaxe t[w]ā
 scearp on gescyldrum. His gesceapo [drēogeð],
 se swā wrætlice be wege stonde Fol. 126^a
 seah ȝ hlēortorht hælepum tō nytte.

70.

ic eom rices æht rēade bewæfed.
 itīð ȝ stēap wong, stapol wæs iu þā
 vyrta wlitetorhtra; nū eom wrāpra lāf,
 ȝres ȝ fēole, fæste genearwad,
 vīre geweorpad. Wēpeð hwilum
 or mīnum gripe, sē þe gold wigeð,
 onne ic ȝþan sceal
 iringum gehyrsted mē

68 (*Gr W* 69). 2. At the end of this line is the sign that usually marks the conclusion of a riddle (see *Illustrations*), and the next line begins with a large capital. It is quite possible that we have here two unconnected fragments.

69 (*Gr W* 70). 1. *Ms* hyra.

3. *Ms* tua.

4. *Gr*'s emendation; no gap in the *Ms*.

. dryhtne mīn
 10. wlite bēte.

71.

Ic wæs lȳtel
 . . ante geaf
 wē þe unc gemæne
 sweostor mīn
 5 fēdde mec fēower tēah
 swæse brōþor, þāra onsundran gehwylc
 dægtidum mē drincan sealde
 þurh þȳrel þearle. Ic þ[ā]h on lust,
 oppæt ic wæs yldra ȝ þæt ānforlēt
 10 sweartum hyrde; sīpade widdor,
 mearcpaþas Wāla træd, mōras pæðde
 bunden under bēame, bēag hæfde on healse;
 wēan on lāste, weorc, þrōwade,
 earfoða dæl. Oft mec isern scōd
 15 sære on sīdan; ic swigade,
 nǣfre meldade monna ængum,
 gif mē ordstæpe egle wæron.

70 (*Gr W* 71). 10. My examination of the *Ms*s completely confirms *W*'s assertion that *bete* follows *wlite* immediately.

71 (*Gr W* 72). 1, 2. *lȳt* and *ante* are still unmistakably to be deciphered in the *Ms*.

8. *Ms* þæh.

11. *Ms* Walas. *Gr*'s emendation.

72.

ic on wonge āwēox, w[u]node þær mec fēddon
 urūse 7 heofonw[olcn], oþþæt [onhwyrfdon mē] Fol.
 gearum frōdne, þā mē grome wurdon, 126b
 of þære gecynde, þe ic ær cwic behēold,
 onwendan mīne wīsan, wegedon mec of earde,
 gedýdon þæt ic sceolde wif gesceape mīnum
 on bonan willan būgan hwilum.
 Nū eom mīnes frēan folme by . go . .
 . . . lan dæl, gif his ellen dēag,
 oþþe æfter dōme ri
 dan mǣrþa fremman,
 wyrcan w
 ec . on þēode ūtan we
 pe 7 tō wrōht stap . . .

 . . n eorp, eaxe gegyrde
 vo
 | swīora smæl, sīdan sealwe
 þonne mec heaþosigel
 cīr bescīneð 7 mec
 ægre feormað 7 on fyrd wigeð
 cræfte on hæfte. Cūð is wīde,
 wæt ic prīst[r]a sum þēofes cræfte

72 (*Gr W* 73). 1. *Ms* wonode.

2. *Ms* heofonwlanc. *Gr's fine emendation.* *Ms* me onhwyrfdon.
Terz's emendation for the alliteration.

23. *Ms* prīsta.

under [b]rægnlocan ;
 25 hwilum ēawunga ēþelfæsten
 forðweard brece, þæt ær frið hæfde.
 Fēringe from, hē fūs þonan
 wendeð, of þām wicum, wiga sē þe mīne
 wisan cunne. Saga hwæt ic hātte.

73.

Ic wæs fæmne geong, feaxhār cwene
 ȝ ænlic rinc on āne tīd;
 flēah mid fuglum ȝ on flōde swom,
 dēaf under ȝþe dēad mid fiscum
 5 ȝ on foldan stōp; hæfde f[e]rð cwicu.

74.

Ic swiftne geseah on swaþe fēran

Fol. 117r

· M † † N ·

75.

Ic āne geseah idese sittan.

76.

S[æ] mec fēdde, sundhelm þeahte,
 ȝ mec ȝþa wrugon eorþan getenge,

72 24. *Ms* hrægnlocan. *After this word there is no gap in the Ms*
D supplied hwilum nēðe; Gr bealde nēðe.

27. *Gr* færinga.

28. *Gr W* has a colon after wicum, apparently making wiga a vocative.
With that punctuation, who is the hē of l. 27?

73 (*Gr W* 74). 5. *Ms* forð; *Th's* emendation.

76 (*Gr W* 77). 1. *Ms* Se.

þelēase; oft ic flōde ongēan
 ūð ontýnde. Nū wile monna sum
 in flāsc fretan; felles ne recceð,
 þþan hē mē of sīdan seaxes orde
 7d ārypeð ec h[w] . .
 : siþþan iteð unsodene ēac

77.

Oft ic flōdas
 . . as cynn mīnum ȝ
 yde mē to mos
 swa ic him
 an ne æt hām gesæt . .
 flote cwealde
 urh orþonc ȝþum bewrigene.

78.

c eom æþelinges æht ȝ willa.

79.

c eom æþelinges eaxlgestealla,
 ȝdrinces gefara, frēan mīnum lēof,
 ȝninges geselda. Cwēn mec hwilum
 witloccedu hond on legeð,
 orles dohtor, þēah hīo æþelu sȝ.
 Iæbbe mē on bōsme þæt on bearwe gewēox.
 Iwilum ic on wloncum wicge ride

77 (*Gr W* 78). 1. *Ms* Off.

herges on ende : heard is mīn tunge.
 Oft ic wōðboran wordlēana sum
 10 āgyfe æfter giedde. Good is mīn wise,
 ȝ ic sylfa salo. Saga hwæt ic hātte.

80.

Ic eom byledbrēost, belcedswēora ;
 hēafod hēbbe ȝ hēane steort,
 ēagan ȝ ēaran ȝ ænne foot,
 hrycg ȝ heard nebb, hneccan stēapne
 5 ȝ sīdan twā, sāg on middum,
 eard ofer ældum. Āglāc drēoge,
 þær mec wegeð sē þe wudu hrēreð,
 ȝ mec stondende strēamas bēatað
 hægsl se hearda ȝ hrīm þeceð
 10 . . . orst eo seð ȝ fealleð snāw
 þȳrelwombne ȝ ic þæt
 mæt sceaft mīne.

Fol 127^b

81.

Wiht
 ongende grēate swilgeð

 ll ne flāsc fōtum gong
 5
 sceal mæla gehwām
 80 (*Gr W* 81). 7. *Su proposes wægeð on metrical grounds.*

82.

rōd wæs mīn fromcynn,
 den in burgum, sibban bæles weard
 wera life bewunden,
 re gefælsad. Nū mē fāh warað
 orþan brōþor, sē mē ærest wearð
 imena tō gyrne; ic ful gearwe gemon
 wā mīn fromcynn, fruman, āgētte
 ll of earde; ic him yfle ne mōt;
 : ic hæftnyð hwīlum ārære
 ide geond wongas. Hæbbe ic wund[r]a fela,
 iddangeardes mægen unlȳtel;
 : ic mīþan sceal monna gehwylcum
 iḡolfulne dōm dȳran cræstes,
 ðfæt mīnne. Saga hwæt ic hātte.

83.

n wiht is wundrum ācenne[d]
 ēoh ȝ rēþe; hafað ryne strongne;
 imme grymetað ȝ be grunde fareð.
 lōdor is monigra mærra wihta.

Fol. 128a

82 (*Gr W* 83). 1. *Gr* supplies hæfde fela wintra.

3. The number of letters missing here has been disputed. Sch says about between bæles and wera. In fact, between weard and wera there is exactly same space as that taken in the line below by e fah warað, i. e. at least 6 letters. Holt (*Anglia*, xxiiv. 265) conjectures līge.

9. *Ms* ac ic on.

10. *Ms* wunda.

83 (*Gr W* 84). 1. *Ms* acenneð. The first half of the line is imperfect.

- 5 Fæger fērende fundað æfre;
 nēol is nearogrāp. Nænig oþrum mæg
 wlite 7 wisan wordum gecyþan,
 hū mislic biþ mægen þāra cynna.
 Fyrn forðgesceaft Fæder ealle bewāt,
 10 oðr 7 ende, swylce ān Sunu,
 mære Meotudes bearn, þurh
 7 þæt hȳhste mæst þes gæ
 dȳre cræft
 onne hȳ āweorp . . .
 15 þe ænig þāra
 f . r ne mæg

 oþer cynn eorþan þon ær wæs
 wlitig 7 wynsum
 20 Biþ sio moddor mægene ēacen,
 wundrum bewreþed, wistum gehladen,
 hordum gehroden, hæleþum dȳre.
 Mægen bið gemiclad, meaht gesweotlad;
 wlite biþ geweorþad wuldornyttingum.
 25 Wynsum wuldorgimm w[olcn]um getenge,
 clængeorn bið 7 cystig, cræfte ēacen;
 hio biþ ēadgum lēof, earmum getæse,
 frēolic, sellic. Fromast 7 swiþost,
 gīfrost 7 grædgost grundbedd trideþ
 30 þæs þe under lyfte āloden wurde
 7 ælda bearn ēagum sāwe.

83 12. *The Ms has gæ, not tæ.* 25. *Ms wloncum. Gr's conjecture;*
cf. Riddle 72, l. 2.

rā þæt wuldor wifed worldbearnna mæge[n],
 ah þe ferþum glēaw ,
 on mōde snottor, mengo wundra. Fol. 128b
 rūsan bið heardra, hæleþum frōdra,
 ofum biþ gearora, gimum dēorra;
 orulde wlitigað, wæstmum tȳdreð,
 ene dwæsceð
 t ūtan beweorpeð ānre þecene
 undrum gewlitegad geond werþeode,
 et wāfiað weras ofer eorþan,
 et magon micle eafte
 þ stānum bestreped, stormum
 timbred weall
 rym ed
 . . hrūsan hrīneð h
 genge oft
 arwum
 dēaðe ne fēleð
 ēah þe
 du hrēren hrif wundig
 risse hord.
 Vord onhlid hæleþum g
 wrēoh, wordum geopena,
 ū mislic sȳ mægen þāra cy . .

83 32. Ms mæge.

33. Gr supplies gefrigen hæbbe: there is no gap in the Ms.

38. There is no gap in the Ms.

53-5. Holt conjectures: Hord wōrd[a] onhlid, hæleþum g[eswutela],
 wīadōm on]wrēoh, wordum geopena, hū mislic sȳ mægen þāra [cynna].

84.

Nis mīn sele swīge ne ic sylfa hlūd
ymb ; unc Driht[en] scōp
sīþ ætsomne. Ic eom swi[f]tre þonne hē,
þrāgum strengra, hē þreohtigra;
hwilum ic mē reste, hē sceal yrnan forð.
Ic him in wunige ā þenden ic lifge;
gif wit unc gedælað, mē bið dēað witod.

85.

Wiht cwōm gongan, þær weras sǣton
monige on mǣðle mōde snottre;
hæfde ān ēage ȝ ēaran twā
ȝ II fēt, XII hund hēafda,
hryc[g] ȝ wombe ȝ honda twā,
earmas ȝ eaxle, ānne swēoran
ȝ sīdan twā. Saga hwæt ic hātte.

Fol. 12

86.

Ic seah wundorlice wiht; wombe hæfde micle,
þrȳpum geþrungne. Þegn folgade
māgenstrong ȝ mundrōf; micel mē þūhte,
gōdlic gumrinc; grāp on sōna
heofones tōpe

84 (*Gr W* 85). 2. *Ms* driht.3. *Ms* swistre. 5. *Tupper* rinnan *f* 1 alliteran.85 (*Gr W* 86). 5. *Ms* hryc.86 (*Gr W* 87). 5. *No gap in the Ms.*

l̥eo[w] on ēage; hio bo[r]cade,
 [p]ancode willum. Hio wolde sēpēah
 nol

87.

c wēox þær ic s

 | sumor mi;

 nē wæs min tin

 . d ic on stað[ol]
 um geong swa

 e wēana oft geond
 f geaf.

Ac ic uplong stōd, þær ic
 | mī[n] brōþor; bēgen wæron hearde;
 ard wæs þȳ weorðra þe wit on stōdan,
 ȳrstum þȳ hȳrra. Ful oft unc holt wrugon,
 vudubēama helm wonnum nihtum,
 cildon wið scūrum. Unc gescōp Meotud.
 ſū unc mæran twām māgas uncre
 culon æfter cuman, eard oðþringan
 ȳngan brōþor. Eom ic gumcynnes

86 6. *Ms* bleowe and boncade.

7. *Ms* wancode; cf. *O. E.* woncol and *Ger.* wanken. But it is difficult,
 not impossible, to assign a meaning to wancian that would accord with willum.
Tupper wanode.

87 (*Gr W* 88). 13. *Ms* mine.

- anga ofer eorþan. Is mīn bæc
 wonn 7 wundorlic; ic on wuda stonde
 bordes on ende. Nis mīn brōþor hēr,
 ac ic sceal brōþorlēas bordes on ende
 25 stapol weardian, sto[n]dan fæste;
 ne wāt hwær mīn brōþor on wera æhtum
 eorþan scēata eardian sceal,
 sē mē ær be healfē hēah eardade.
 Wit wæron gesōme sēcce tō fremman;
 30 ne næfre uncer āwþer his ellen cȳðde,
 swā wit þære beadwe bēgen ne onþungan.
 Nū mec unsceafta innan slītað,
 wyrdaþ mec be wombe; ic gewendan ne mæg.
 Æt þām spore findeð sped sē þe sē[ceð]
 35 sawle rædes.

Fol. 129b

88.

-
 wiht wombe hæfd
 re lepre wæs
 beg hindan
 5 grētte wea worhte,
 hwilum eft þygan,
 him þoncade siþþan
 . . . swæsendum swylce þræge.

87 25. *M*1 stodan.34. *Gr* sē[ceð].

89.

in hēafod is homere gepuren,
 ʀopila wund, sworfen fēole.
 ft ic begīne þæt mē ongean sticað,
 nne ic hnītan sceal hringum gyrded
 arde wið heardum, hindan þýrel
 ð āscūfan þæt [frēan mīnes]
 ʒd - . P · freoþað middelnihutum.
 wīlum ic under bæc bregde nebbe,
 rde þæs hordes, þonne mīn hlāford wile
 e picgan, þāra þe hē of life hēt
 elcraef[te] āwrecan, willum sīnum.

Fol. 130^a

90.

wæs brūnra bēot, bēam on holte,
 iolic feorhbora ʒ foldan wæstm,
 ʀ[nn]stapol ʒ wīfes sond,
 ld on gearдум. Nū eom gūðwigan
 htlic hildewæpen, hringe bēte

 reð oþrum

89 (*Gr W* 91. *Gr W* 90 is the Latin riddle given in the Notes). 1. 'e, and in *Beowulf* 1285. *Gr*'s conjecture *geþrūen* is supported by *Sv* 385, *N. 1*).

6. *Henz*'s emendation for the alliteration.

11. *Ms* wælcræf. There is space for one or two (certainly not more) sing letters, plus the usual interval between two words.

10 (*Gr W* 92). 3. *Ms* wym stapol.

91.

Frēa mīn
 . . . de willum sīnum
 hēah 7 hyht sc[e]arpne
 hwīlum
 5 [h]wīlum sōhte frēa as,
 wōd dægri me frōd dēo[pe strē]amas;
 hwīlum stealc hliþo stīgan sceolde
 ūþ in ēþel; hwīlum eft gewāt
 in dēop dalu duguþe sēcan
 10 strong on stæpe, stānwongas grōf
 hrīmighearde; hwīlum hāra scōc
 forst of feax[e]. Ic of fūsum rād,

91 (*Gr W* 93). 1-5. It has not seemed to me worth while to upset the numbering of the lines of this riddle as established in *Gr W*. But it is necessary to call attention to the following facts: The number of omitted letters, as calculated by Sch, is 27 in the first gap, 26 in the second, 20 in the third, 21 in the fourth, and 17 in the fifth, making, with the legible parts, a total of 175 letters in the first five lines, i. e., 35 to a line. In the first five perfect lines of this riddle, ll. 7-11, the total of letters is 126, or 25 to a line. Therefore, if Sch's estimate of the number of missing letters is correct, the mutilated opening of the riddle must have occupied at least six lines: an average of 33 to the line is obviously too great. I have transferred wōd to the beginning of l. 6. Since writing the first part of this note I have ascertained the exact measurements, which may be of use to those who take pleasure in attempting restorations. The measurements are in millimetres: the number of millimetres divided by four gives approximately the number of letters that are missing. Between mīn (l. 1) and de (2), 115 mm.; between sīnū (2) and heah (3) 113 mm.; between hyht (3) and scarpne (3), 109 mm.; between hwī (4) and hwīlum (5), 101 mm.; between frēa (5) and as (5), 75 mm.

6. Sch's conjecture.

12. *Ms* feax.

þæt him þone glē[o] wstōl gīng[r]a brōþor
 nīn āgnade ȝ mec of earde ādrāf.
 iþþan mec isern innanweardne
 rūn bennade; blōd ūt ne cōm,
 eolfor of hreþre, þēah mec heard bite
 tīðecg stȳle. Nō ic þā stunde bemearn,
 ic for wunde wēop, ne wrecan meahte
 on wigan fēore wonnscaft mīne;
 ic ic āglæca ealle þolige,
 ȝ[ā þ]e bord biton. Nū ic blace swelge
 wuda ȝ wætre, w[ombe] befæðme
 þæt mec on fealleð ufan, þær ic stonde,
 so[rpe]s nāhwæt; hæbbe āne fōt.
 Nū mīn hord warað hīpende fēond,
 ic þe ær wide bær wulfes gehlēþan,
 oft mē of wombe bewaden fēreð,
 steppeð on stið bord
 þonne dægcondel
 sunne
 [w]eorc ēagum wliteð ȝ sp

Fol. 130b

92.

Smiþ d
 hȳrre þonne heofon
 dre þonne sunne,

91 13. *Ms gleawstol and gingran.*

22. *Ms þ te.*

23. *Sch womb[et?]. Now the w alone appears.*

25. *D's conjecture.*

..... stýle,
 5 smēare þonne sealt ry
 lēofre þonne þis lēoht eall, lēohtrre þonne w

93.

Ic eom indryhten 7 eorlum cūð,
 7 reste oft, ricum 7 hēanum
 folcum gefræge; fēr[e] wide,
 7 mē fremd[um] ær frēondum stondeð
 5 hīpendra hyht, gif ic habban sceal
 blæd in burgum oþþe beorht[e] gōd.
 Nū snottre men swīpast lufiaþ
 midwist mīne; ic monigum sceal
 wīsdōm cýþan; nō þær word sprecað
 10 ænig ofer eorðan. Þēah nū ælda bearn,
 londbuendra, lāstas mīne
 swīpe sēcað, ic swaþe hwīlum
 mīne bemīþe monna gehwylcum.

93 (*Gr W* 95). 3. *Ms* fereð; *Th*'s conjectures in text.

4. *Ms* fremde. *My* conjecture in text.

6. *Ms* beorhtne.

Notes

Solutions are given at the head of the notes on each riddle only when they are certainly correct, or highly probable, or when a single suggestion at present holds the field. In all other cases reference should be made to the table of solutions, pages viii-xii.

ABBREVIATIONS IN THE NOTES

The following abbreviations are used in the Notes :

- Brooks* = *History of E. E. Literature* by Stopford A. Brooke, 2 vols. (London 1892).
- B-T.* = *An Anglo-Saxon Dictionary* by Dr. Bosworth and T. N. Toller (Oxford 1882-1908).
- Cosijn* = *Anglosaxonica* in Paul und Braune's *Beiträge* xxiii. 128-30.
- Dies.* = Dietrich's articles in Haupt's *Zeitschrift für Deutsches Altertum* xi. (1859) and xii. (1865).
- Grein* = *Dichtungen der Angelsachsen stabsreimend übersetzt von C. W. M. Grein* (Zweite Ausgabe, 1863).
- Gr-W.* = *Bibliothek der Angelsächsischen Poesie*, iii. Band, 1. Hälfte (Leipzig, 1897), edited by Assmann.
- Herzfeld* = *Die Rätsel des Exeterbuches und ihr Verfasser* von Georg Herzfeld (Berlin 1890).
- Prehn* = *Komposition und Quellen der Rätsel des Exeterbuches* by August Prehn, *Neuphilologischen Studien* iii. (1883).
- Siev.* = Sievers' *OE. Grammar* (Cook's translation. New York 1903).
- Sprach.* = *Sprachschatz der Angelsächsischen Dichter* (1864) by Christian W. M. Grein.
- Traut.* = Article by Trautmann in *Anglia* Beiblatt 5 (1895).
- Traut.²* = *Alte und Neue Antworten auf Altenglische Rätsel* in Heft xix. of *Bonner Beiträge* (1905).
- Tupper* = Articles by F. Tupper, Jr., in *Modern Language Notes* xviii. (Baltimore 1903), nos. 1 and 4.

Wals = Notes on the A. S. Riddles by John A. Wals in *Harvard Studies and Notes in Philology and Literature* vol. v. (Child Memorial Volume), 1896.

I. STORM ON LAND

'Are the first Three Riddles one riddle ?

In 1895 (when his edition of the Riddles was "really about to appear"), Traut. said Yes.

In 1903, E. Erlenmann (*Archiv für das Studium der Neueren Sprachen* n. 49 seq.) answered more emphatically, that R. I-III are undoubtedly a whole built up in the strictest order. In R. I the storm in general is described. After that, the different parts of the riddle commence with, and are marked off by, the word *hwilum* (see 2ⁱ, 3ⁱ, 3¹⁷, 3³⁶). Of these four parts, (1) the first (R. 2) is a submarine earthquake. "The storm is under the waves. It is at the bottom of the sea, and stirs up not so much the waves as the floor of the sea itself. The poet feels the necessity of distinguishing R. 2 as sharply as possible from R. 3¹⁷⁻³⁶, the description of a real sea storm." (2) The second (R. 3¹⁻¹⁶) is the earthquake, the storm under the upper surface of the earth. "The storm is in the poet's view the scientific explanation of the earthquake. . . . In his *De Natura Rerum* Beda gives the customary medieval explanation of the earthquake, which he derived from the work of the same name by Isidor of Seville. The conception is the same as that on which the A.S. poet built his riddle: the wind compressed in the hollow of the earth seeks with violence to force its way upward, and so the earthquake comes about." (3) The third (R. 3¹⁷⁻³⁶) "gives not simply a continuation of the first section, but an entirely different representation, 'Storm at sea,' described with the greatest artistic skill . . . The storm itself appears here, not simply, as in (1) and (2), as the supposed cause of the earthquake." (4) In the fourth part (R. 3³⁶⁻⁶⁶) "the solution 'Thunderstorm' is not correct. It should be 'Thunder' itself, for the storm is here again merely the scientific explanation of natural phenomena. Beda describes a thunderstorm in a similar manner." (5) Lastly, the four *hwilums* of the summary (*Zusammenfassung* R. 3⁶⁷ seq.) correspond exactly with the four sections of the description proper which begin with *hwilum*, except that here the order is (2) (1) (3) (4).*

* This is as full a summary of a longish article as space permits, and is unbiased in intention.

What are we to say to all this? It will be seen that I have not followed Traut's example, but have numbered them as three distinct riddles. As regards R. 1 it seems to me that the opposition has no case. On the other hand, *hwilum* in 2¹ seems definitely to anticipate another *hwilum*, and the next *hwilum* (3¹) follows without a gap in the MS. and without even a capital letter.* But it will be seen from the foot-notes to the text (e. g. 27¹⁵, 42¹⁷, 47⁶) that the scribe's practice in marking off one riddle from another seems to vary unintelligently. On the whole, then, it appears to me that R. 2 and 3 are parts of one considerable design, in which the poetic element predominates markedly over the enigmatic; but that, since the riddle-question is so prominent in R. 2¹²⁻¹⁵, the poet may have intended to subdivide it for riddling purposes, and in any case we are justified in maintaining the familiar division. It is to be noted that the riddle-question is always *indirect*; so that the *direct* question of 3³⁵ is to be regarded as rhetorical, and does not justify Erlemann's reference to it as a riddle-question.

R. 1 "follows, not verbally, but motive for motive, Pliny's account of Water (*Nat. Hist.* Bk. xxxi. C. 1): '*Terras devorant aquae; flammas nocant; scandunt in sublime et caelum quoque sibi vindicant: ac nubium obtentu vitalem spiritum strangulant, qua causa fulmina elidunt, ipso secum discordante mundo. Quid esse mirabilius potest aquis in caelo stantibus? At illae ceu parum sit in tantum pervenire altitudinem rapiunt eo secum piscium examina: saepe etiam lapides subvehunt, portantes aliena pondera.*' The '*calculus of probability*' invites a doubt whether this resemblance be a mere matter of coincidence." (Tupper.)

Line 1. The construction is uncertain. Gr-W. ends the opening question at *rēafige*, l. 6. I prefer a short question, corresponding with the apostrophe at the close. What intervenes seems to fall most easily into two sentences, each consisting of protasis and apodosis. Each protasis begins with *bonne*; the apodoses begin at *rēcas* and *hæbbe*.

2. *wraece* = *wrece*, pres. subj. Probably a N. form (Siev. § 391 N. 5), for which cp. *Juliana* 719.

9-11. *bēamas* — *sended*: 'when I, roofed with water, sent by the high powers a-wandering far to drive, fell the trees.' Coşijn proposes '*wrecen*,' which, with a comma after '*wāpe*,' makes the translation easier.

* Erlemann ignores the medial *hwilum* in 3³⁸.

2. STORM AT SEA

5. *hlimmeð* . . . *grimmeð* : notice the leonine rime, and cp. 15¹³. The use of rime in OE. poetry is striking because of its rarity : there can be little doubt that it is introduced for *imitative* effects.

7. *stealc* : Sprach. and B-T. record this word only in the *Riddles* and only with *hlid*.

13. *bregde* : subjunctive of *oratio obliqua* (indirect question).

15. *wrugon* : cp. 76^a and 87¹³, and *wriah* 1¹³; and see Siev. § 383 (2).

3. STORM — continuation of 2.

2, 3. "Sends then my broad bosom beneath the fertile plain." This is the sole instance in B-T. of *under* governing the dative when motion is implied. Though I have left the MS. reading in the text, I should prefer *sālwonges* (or *sālwongas*) : "sends [me] under the broad bosom of the plain."

5. *hætst* : drives, throws — the unique occurrence of this verb. *hearde*. Thorpe suggested *heard*, but apparently translated it as an ad-verb : 'There hard sits the earth on my back.' There is no authority for this and I have found no close parallel ; but it seems to accord with the genius of our language.

8. *hrēru* : N. form of the 1st sing. pres. indic.

31. *rice birofen weorþan* : be deprived of its dominion [over the sea].

41. *scōo* : cloud(?) — unique occurrence.

47. *sumsendu* : pattering or rustling — unique occurrence.

62. *byrnan* : unique occurrence of this form of *burne*, *burna*, stream, burn.

63-4. From the high cloud-region the storm descends nearer to the earth.

69. *hēah* : I from on high, I in my exaltation. Grein reads 'hēan,' and takes it with 'ȳða' = high waves : with that reading I should prefer to take the word as nom. sing. of *hēan*, abject, brought low ; the meaning would be almost the same as with *hēah*.

74. *bēom* in the dialects = WS. *bēo*.

4.

Prehn supports the answer "millstone" by quotations from Latin riddles, in which, as in several other instances, I find nothing pertinent to our riddle. See Introduction, Index.

1. *þegne* : master, = 'hlāford' (4). Grein translates 'Diener,' but one does not obey one's servant.

2. hringan: dat. pl. (Siev. § 237 N. 6).

7. The second half-line is unmetrical.

9. On þonce: pleasant. In 20²⁶ 'on þonc' is used adverbially.

11. þær: if [he] = who.

5. SHIELD

9, 10. ic æ—gemōtes: I must endure encounter ever more hostile.

12. gehæilde. Such expressions as ælc ðāra ðe are regularly followed by sing. verb in OE., ðe agreeing (contrary to modern syntax) with the remoter antecedent ælc. Cp. 39²⁶. The same agreement is found very commonly after ðāra ðe, even where the remoter antecedent, as here (lǣcecynn), is separated by intervening words. Cp. 39¹⁵ and note. In 28¹⁰ there is no remoter antecedent. In 34⁶ the same construction is found with 'pā pe' with a plural antecedent. All these apparent examples of a plural subject with a sing. verb occur in subordinate clauses. Occasionally we even find the same construction in a principal clause, as in *Bæowulf* 905: "Hine sorhwylnas lemede ð lange."

13. ecga dolg: wounds made by the edges of swords.

6. SUN

See foot-note to the text.

8, 9. hī þæs—ðþres: i.e. they feel both my injuries and my benefits.

7. SWAN

8.

See foot-note to the text.

Of the solutions given in the Index the nightingale is easily first favourite. And may one not ask: who else could the 'eald æfensceop' be? What could be more joyous and delicate than this little jewel of a poem? It is worthy of its subject. It is the "creature of a fiery heart."

"I quote here the whole of Ealdhelm's riddle *De Luscinia* in order to confound those who say that Cynewulf in his *Riddles* is a mere imitator of the Latin. In the Latin there is not a trace of imagination, of creation. In the English both are clear. In the one a scholar is at play, in the other a poet is making.

"Vox mea diversis variatur pulcra figuris,
Raucisonis nunquam modulabor carmina rostris,
Spreta colore tamen, sed non sum spreta-canendo."

Sic non cesso canens, fato terrente futuro :
Nam me bruma fugat, sed mox aestate redibo."

Almost every riddle, the subject of which Cynewulf took from Ealdhelm, Symphosius, or Eusebius, is as little really imitated as that. Even the riddle *De Creatura*, the most closely followed of them all, is continually altered towards imaginative work." — Stopford Brooke.

The above passage is, I think, of sufficient interest to justify quotation. The Introduction will have made it clear that I do not agree with the statement, that "almost every riddle is as little really imitated as that." I doubt if there is any imitation at all here.

9. Cuckoo

The 100th riddle of Symphosius is on the 'cuculus': it is worth quoting in itself, and is a good illustration of what may be called indebtedness in the second degree.

"Frigore digredior, redeunte calore revertor.
Desero quod peperī; hoc tamen educat altera mater.
Quid tibi vis aliud dicam? me vox mea prodit."

(In winter I depart; when the warmth returns I come back. My offspring I abandon, but another mother rears it. What else do you want me to tell you? My voice betrays me.)

4. wel hold m8: very faithful to me. This half-line is metrically defective.

8. ungesibbum: towards or amongst those who were no kin of mine.

10.

Trautmann argues at length for his second solution 'Anchor' and against Stopford Brooke's tempting 'Barnacle goose' in *Bonner Beiträge* xvii. 143 and xix. 168. But his arguments convey the impression that he has neither read the passage from Gerarde's *Herball* quoted by Brooke (*Hist. of E. E. Literature* i. 247), nor ever seen a ship barnacle (*Lepas*) himself.

"This [Brooke's] solution is sustained by the first enigma in the collection of Pincier (*Aenigmatum Libri Tres* Hagae 1655), which has many points in common with the Anglo-Saxon: —

'Sum volucris, nam plumosum mihi corpus et alae
Quarum remigio, quum libet, alta peto. . . .
Sed mare me gignit biforis sub tegmine conchae
Aut in ventre trabis quam tulit unda.

‘Solution —

‘Anseres Scotici quos incolae *Clak guyse* indigitant . . . in lignis longiore nora in mare putrefactis gignuntur.’ The first literary account of this fable is found in the *Topographia Hiberniae* of Giraldus Cambrensis in the last half of the twelfth century. Giraldus, after a long description which tallies remarkably with the Anglo-Saxon, declares that ‘bishops and clergymen in some parts of Ireland do not scruple to dine off these birds at the time of fasting, because they are not flesh nor born of flesh.’ With such evidence as this, we must accept Max Müller’s opinion (*Science of Lang.* Second Series, 1865, 552–71) that ‘belief in the miraculous transformation of the Barnacle Shell into the Barnacle Goose was as firmly established in the twelfth as in the seventeenth century.’ — Tupper (p. 100).

II.

Walz (q. v.) proposes ‘Gold,’ Traut.² (q. v.) ‘Wine.’ I agree with the latter solution, though I interpret the close of the riddle quite differently from Trautmann.

4. *Sprach.* glosses ‘hwette’ with two accusatives, ‘dole’ and ‘unrædſipas.’ I agree with Herzfeld that this is impossible. Grein seems to take ‘dole’ as an adv.: “toll erzeuge ich Unrathwege” (madly I promote ways of folly); but no other instance of such a usage is on record; the OE. adv. is *dollice*. And it seems to me clear that ‘dole’ is accus. pl., parallel with ‘dysge.’ Herzfeld makes two suggestions: unræd[ge]nſipas (companions in folly), in apposition with ‘dole’; and [on] unrædſipas. I prefer the latter, with which cp. *Andreas* 286:

Ūsic lust hweteð on pā lēodmearce,

and *Seafarer* 63:

hweteð on [h]wælweg hreper unwearnum.

5. *pæs nōwint*: naught of this, viz. This use of *pæt* (*pæt*), to anticipate a noun-clause following, is very common.

8. *Wā him pæs pēawes*: woe to them because of that habit.

9. The meaning of this passage is much disputed. Diet. suggests that ‘horda dēorast’ = the sun (Cosijn approves, but reads *bringeð*), a rendering that stands or falls with his solution ‘Night.’ Prehn renders: “wehe ihnen des Treibens wenn es der edelste Schatz in die Höhe bringt” — which I shall not attempt to translate. *Sprach.* gives *hēah* = Deus, Christus. Walz says ‘horda dēorast’ (the dearest of treasures) is the Word of God or the heavenly kingdom. Traut.² reads ‘hearm’ for ‘hēah,’ and translates: “später wird der teuerste leid

bringen" (later the dearest will bring sorrow). I believe that the reference is to the Day of Doom. 'Horda dēorast' may = soul, mind, spirit, underrating, which are in OE. sometimes called *brēost-hord*, *mōd-hord*, *swel-hord*. This interpretation is confirmed by *Genesis* 1608-10:

oðþæt brēosta hord,
gäst, ellorfūs gangan sceolde
to Godes dōme.

We may translate ll. 8-10 thus: "Woe to them because of that habit when the Lord brings the soul [to judgment], unless they first desert from folly."

10. Walz points out correspondences between this *Rid.* and no. 27: cp. l. 10 with 27¹⁸, and l. 6 with 27¹⁵. He writes: "As for 11¹⁰ and 27¹⁸, it may be said, however, that the same line occurs in *Juliana* (l. 120) and a similar line occurs in *Elene* (l. 516). This makes it very probable that the line was not the creation of any one poet, but belonged to the common stock of epic formulae. The other correspondences are of little importance."

12. SKIN, HIDE, LEATHER

This is one of the sixteen problems in which, according to Tupper, "the use and development of one or more motives so closely suggest both the matter and manner of the Latin enigmas that we can hardly entertain a doubt of the service done to E. B. R. by the earlier and more bookish puzzlers." He refers in this case to *Symphosius* 56, and *Ealdhelm* iii. 11 & v. 8. I quote and translate the first of these.

Symphosius 56. *Caliga* (soldier's boot):

"Major eram longe quondam, dum vita manebat;
Sed nunc exanimis, lacerata, ligata, revulsa,
Dedita sum terrae, tumulto sed condita non sum"

(I was far larger once while life remained; but now I am lifeless, after being rent, tied up and plucked away; I am devoted to the soil, yet I am not buried in a tomb). The very dim supposed resemblance lies in the fact that both riddles begin by speaking about the leather when alive, i.e. on the ox.

7 seq. The strap or belt, the 'leather bottle' or wine-flask, the boot (or possibly rug), of the earlier lines are easily identified. But what is the dark-haired drunken female Welsh serf doing on dark nights (or early mornings)? The processes seem to be those of cleaning boots; and the hand inside is so

well hit off. And after all, if the proud lady wears them, probably the Welsh ave would have to clean them.

8. þyð. This word, here and in 21⁵, was no doubt disyllabic in the 8th century, þy(h)eð; similarly, t̃yð 34⁴ and 62⁶, wrið 50³, and þeo 44¹, are to be scanned as disyllables.

13.

Diet's solution "22 letters of the alphabet" seems to me too grotesque for discussion. Ll. 1 and 2 distinctly say "10 in all, 6 brothers and their sisters with them," i.e. 4 sisters. Diet. makes 10 *plus* 6 brothers *plus* 6 sisters = 22 in all. Then how does the alphabet "tread the land" (l. 11)? He quotes two parallel riddles: one from a Heidelberg MS. of the 15th century, given in Mone's *Quellen und Forschungen* p. 120, where the letters are 22 people from Greece, of whom 5, the vowels, are brothers; the others, without them, are dumb: the second riddle (Mone's *Anzeiger* II. 310) is from the 16th century; here there are 23, of which 5 are interpreters of the rest. My first and last impression is that these are no parallels at all, and that the whole thing is ridiculously far-fetched.

Traut. solved 'ten young chickens.'

Tupper calls this, "like so many of his solutions, an absurdly random guess. The Key to the problem is presented by Bede's *Flores*, No. 2, 'Vidi filium cum matre manducantem cujus pellis pendeat in pariete;' where the 'son' is evidently the pen, the 'mother' the hand and the 'skin' the glove. So, in our riddle, the ten creatures are the fingers — the six brothers being the larger, the four sisters, the little fingers and thumbs. . . . In popular riddles the fingers are always browsing animals. And the glove ever hangs on the wall. The new solution is thus clearly established." Probably to no one but its author, for it seems to me almost as far-fetched as Dietrich's.

For Trautmann's reply see Traut.² 177-180. His solution appears to be the right one, but I am not sure that his interpretation of ll. 3-5 is correct. He translates: "Their skins hung distinct and visible on the wall of the house of each"; and explains: "Besides by the egg-shell, unhatched birds are surrounded by an enclosing membrane. When the young are hatched, these membranes (*fell*) remain hanging on the wall of their house (*on seles wæge*), the egg-shell." It is at any rate possible to take 'ænra gehwylces' as a genitive depending on 'fell,' to interpret 'fell' as the egg-shells, and 'seles wæge' as the wall of a human dwelling. That is how I took the passage when I first read it, and I jotted in the margin the query: 'Can they have

hung egg-shells up as a charm?' Whether as a charm or not, I am told that hens' egg-shells are still strung up on the walls of country cottages: the Rev. J. Wesley Green of Ely tells me that he well remembers seeing them as recently as 1885 at Linton, eleven miles from Cambridge, and another friend of mine, Mrs. Travers Sherlock, remembers a string of such shells hanging from the chimney-piece in a cottage between Smethwick and Warley, when inhabited, about 1887, by a Mrs. Lawton. Of this practice members of the Cambridge Antiquarian Society furnished further confirmation.

6. þeah . . . swā : although (not recorded in *Sprach.* or B-T.).

11. gewitan = gewiton.

14. HORN

1. wæpenwiga : i. e. when on the head of the ox (Diet.).

10. bordum . . . behlyped = 'hēafodlēas' = deprived of my ornamented, bejeweled lids or covers.

18. As an alarm-horn to catch thieves (Diet.).

15.

Dietrich's solution 'Badger' has generally been accepted. Wals proposes 'Porcupine': the neck or throat of the badger is not white, nor is he a swift-footed animal; the porcupine was known to the Anglo-Saxons as 'se mīn igil,' the larger hedgehog, it is said to run with considerable speed at night, it has a white stripe round the throat. See note on l. 28.

'Porcupine' is tempting, but the evidence, after careful collecting and weighing, favors 'Badger' (*Hystrix cristata*). The colouring is not quite accurate for the English badger; but this has white markings on the head. Dr. Shipley, the zoölogist, considers the general resemblance in color and habits conclusive. The decisive consideration with me is the prominence given in the riddle to burrowing. The porcupine often shelters in a burrow by day, but is not a great burrower. The porcupine "makes its attack by rushing backwards"; that would be impossible for a porcupine in a burrow. On the other hand I am unable to resist the conclusion that the following sentences refer to the animal of this riddle: "The digging capacities of the Badger are very great, the animal being able to sink itself into the ground with marvellous rapidity" (Wood, *Popular Nat. Hist.* p. 86). "Nocturnal in habit, it spends much of the day in the spacious burrow, which has many exits, and is excavated by preference on the sunny side of a wooded hill. Though naturally inoffensive in its habits, the badger is capable of biting when severely roused. It is hunted

with the help of dogs, from which it chiefly seeks to escape by burrowing" (Nelson's *Encyclopaedia* 1906).

3-5. A difficult passage. Gr-W. reads:

"me on bæce standað
her swylce sue : on hlēorum hlifiað
tu earan ofer eagum"

(on my back stand hairs like a sow's; on my cheeks tower two ears over my eyes). Maclean (*OE. and ME. Reader*) has:

"mē on bæce standað
hēr, swylce swē on hlēorum; hlifiað tū
ēaran ofer ēagum"

(on my back stand hairs, likewise on my cheeks; two ears tower over my eyes). With the transference of 'hēr' to the preceding line, this is, I believe, the true reading. What towers over the eyes does not stand on the cheeks. And the form 'sū' for *sugu* (sow) seems to rest on this one passage; I do not believe it is an English form. *Swē* (*sū*) for *swā* is found elsewhere; and *swylc swā*, such as, *swylce swā*, just as, occur in combination, but not the latter with the meaning 'likewise.'

14. *mē* — *weorþeð*: *lit.* altogether becomes following me, *i. e.* pursues me very closely.

16. *on gerūman*: in my room, hole. The end of the riddle shows that an open place was necessary for the animal to defend himself.

nele — *teala*: counsel certainly wills not that, that were very ill advised.

25. *mē on swaþe*: on my track.

28. "*hildepilum*, which occurs again in 17⁶, refers to a weapon which is thrown. I believe this line contains an allusion to the fabulous mode of defence, the 'shooting' of quills, which the porcupine is said to practise when attacked. This was known to Pliny and has long been a popular belief" (Waltz).

29. Herzfeld calls attention to the number of ἀραξ λεγόμενα in this riddle, consisting of the following compounds (I omit two that I have found elsewhere): *geoguðcnōal* (10), *ſēðemund* (17), *wæhlwelp* (23), *nīðſceapa* (24), *gegnpæð* (26), *lāðgewinna* (29).

16. ANCHOR

The 'Ancora' of Symphosius, which also speaks of fighting the winds and waves, is worth quoting:

"Mucro mihi geminus ferro conjungitur unco;
Cum vento luctor, cum gurgite pugno profundo;
Scrutor aquas medias; ipsas quoque mordeo terras"

(My twin points are joined together by crooked iron ; with the wind I wrestle, with the depths of the sea I fight ; I search out the midmost waters, and I hit the very ground itself).

"The Old Norse anchor (*Hæðreks Gátur* 6) is, like the Old English one, a fighting warrior." — Tupper.

3. *mē* — fremde: my native land is strange to me (because I am always at sea).

4. *þæs gewinnes*: for or in the strife ; genitive of respect or definition.

5. *hī*: the waves and winds.

9. *mec stīþne wiþ*: against me strong, against my strength.

17.

The rune for B in the MS. is claimed in support of the various suggested solutions: Diet.'s 'Ballista' and 'Burg' and Traut.'s 'Bæc-ofen' (defended at length in Traut.* 180). Traut.* admits that the word 'bæc-ofen' is not recorded. He claims that similarity to No. 49 (the answer to which is, he says, undoubtedly 'bæc-ofen') supports his conclusion. But if 'bæc-ofen' be the answer to No. 49 (q. v.), it is the less likely to be the correct solution here.

I incline to the answer 'Burg,' fortress. (See sheet of figures.)

18. "LEATHER BOTTEL"

Probably a fragment only: the solution is necessarily quite uncertain. See sheet of figures.

19.

See sheet of figures.

Hicketier, in *Anglia* x. 592-6 (1888), discusses this riddle fully, and puts forward the following recension :

Somod ic seah S R O
H hygewloncne, hēafodbeorhtne,
swifne ofer sælwong swiþe prægān.
Hæfde him on hrycge hildeþrýpe
N O M, nægledne rand.
W O E þ widlāst ferede
rynestrong on rāde rōfne C O
F O A H. Fōr wæs þý beorhtre,
swylcra sýfæt. — Saga, hwæt ic hātte !

I add a few passages from his article. "*Nægled rand* is a shield with bosses, *r* at least with one boss in the centre. The shield has really nothing to do with allomorphy, but it is not incompatible with it. The construction is: the subject to *æfde* is *mon*; *him* does not refer to a word in the same sentence, but to *hors*; *ildeþrýþe* is in apposition with the object *nægledne rand*." "For the restoration this must be remembered: it is intended that the *names* of the runes are to be read. When the runes are in such a position that they can alliterate, the first rune in every line alliterates, as it is generally necessary for the first noun in the first half of a line to alliterate: in l. 1 *S* (*sigel*) alliterates with (the lost first foot and with) *seah*; in l. 2 *H* (*hagol*) with *hyge wolncne hēafodbeorhtne*; in l. 5 *N* (*nied*), the first foot, with *nægledne*; in l. 8 *F* (*feoh*) with *fēr*. Only in l. 7 *C* (*cēn*) cannot alliterate, since it is the second arsis in the second half of the line. According to the analogy of ll. 2, 5, 8, the first rune in l. 6 must be *W* (*wēn*),* first foot and sole alliteration with *widlāst*.† In the fourth position *þ* for *W* is hardly to be called an alteration; if you now alter *G* to *O*, you have what you want: *þēow*." "The mode of corruption in our passage has probably been this: a scribe, who saw through the meaning and manner of the riddle, but who was unconcerned about the alliteration, altered *þēow*, which rarely occurs alone, to the usual *þegn* with the same meaning. A second scribe, who read hastily and thought sense unnecessary, corrupted the latter to *wega*."

Traut. makes ll. 5 and 6 run:

N O [ond] M. Nægledne gār
W O E þ widlāst ferede.

The alliteration-argument for *þēow* is, I readily admit, a strong one. But the last twenty years have witnessed a strong conservative movement in opposition to textual changes, and I am not prepared to admit that the change from the runes for A G E W to those for W O E þ, however ingeniously explained, is a slight one. Besides, there are other things against Hickel's recension: His "Konstruktion" (v. sup.) has only to be read to be rejected, and with it go other parts of his argument. Again, who is the 'þēow'? is he the same person as the 'mon'? If not, what is he doing there? Are we to believe that the horse carries one man and another man carries the hawk? I find much to agree

* For the runes see Introduction.

† On the contrary Cosijn says: "*Eh* and *wynn* can remain, when a B-type occurs; the alliteration then rests on the second arsis as it does several times in the Riddles."

with in Tupper's remark: "The modern 'monster' riddle of 'Man on Horse-back with Hawk on Fist' (*Book of Merry Riddles* Ed. 1660 No. 70; *Olds Riddles* No. 28) employs an ancient and widely spread motive, which is so totally neglected in the pointless Exeter Book logogriphs, XIX., LXIV., that it is difficult to regard these runic riddles as other than fragments."

I suspect that this riddle — I wrote these words long before I ever saw Tupper's article — is not worth the time and ingenuity that have been expended on it. The conclusion asks what "I" am called, but no clue is given beyond that "I saw" various things. If, as seems to be generally supposed, the runes read backwards give the solution, then the last half-line is altogether misleading, and the riddle is no riddle at all. The runes in l. 6 read backwards give 'wega,' which is not a known word; those in ll. 7, 8, give 'haofoc,' an unknown and impossible (Sievers in *Anglia* XIII. 13-) form of 'hafoc, heafoc,' hawk. Except where the necessity for emendation is admitted, in ll. 1 and 3, I have tried to make some sense of the riddle as it stands.

1. Grein's emendation 'somod' (= together) is hardly satisfactory; it refers to the runes, for he translates: 'I saw together S and O with the proud-minded R.' I have made 'swoncorne' acc. masc. sing. to be consistent with the other adjectives, although *hors* is always neuter. Probably, through using the runes, the writer was thinking rather of the living animal than of the word *hors*.

4 *seq.* By considerable, and by no means convincing, alterations of the text, Grein and others (v. sup.) have made some sense of this difficult passage. The chief difficulty is l. 5, where 'rād,' if a noun, is fem., whereas 'nægledne,' if one word, is masc. Thorpe's 'wægn' (see foot-note to the text) appears an unnecessary intrusion; the horse carries a man, and the man carries a hawk. Holding myself excluded, by the general plan of this series, from all but slight changes of reading, I have been able to make but indifferent sense. Reading 'nægled ne' as two words (*as they undoubtedly are in the MS.*), and taking the runes in l. 6 to stand for 'aweg,' I translate thus: "He had on his back warlike strength (= man). The rider rode not in armour (riveted). Wandering far away, he bore, etc."

20. SWORD

"Eusebius, Ealdhelm, and Tatwine have all written riddles on the sword. Cynewulf has most followed the first; but Cynewulf adds all the imaginative work. It is he alone who represents the sword as a warrior, wearing armour of his own, showing his lord the way through the battle, and when the war

as over, mourning like a shattered veteran over his lonely future."—Brooke. I recognise no debt to Eusebius; on that question Brooke is not a reliable guide.

13. *heafore*: restraint; a rare word, but the verb (*ge*)*heaforian*, to restrain, is fairly common.

13-4. *læteð . . . on gerūm sceacan*: lets me go at large.

20-1. *mægburg . . . þe ic æfter wōc*: family from which I sprang.

26-7. *ic þolian sceal bearngestrēona*: I must be deprived of the begetting of children. So 'gestrēona' (l. 31) = begettings. The leading idea of the riddle is that the sword works, not for itself, but only for its lord.

35. *gæleð*: (probably) utters an incantation. Grein seems to take the closing words as spoken by the woman: "and angrily (*saxu*) she cries: I heed not the battle." This riddle terminates with dramatic abruptness; but I see no reason why that may not be due to the scop's deliberate intention.

21. PLOUGH

Prof. A. W. Mair in his translation of Hesiod (p. 158 *seq.*) has a useful note on the plough.

2. *geonge*: go; apparently a Northumbrian form.

3. *hār holtes fēond*: the two oxen (Dict.). But 'fēond' and 'wisað' are singular; and the man guides the oxen that draw the plough. 'The enemy of the wood' is either the plougher, who cuts down the wood to turn it into plough-land; or still better, as Cosijn suggests, "the iron, which, in the shape of an axe, bears ill-will to the tree; here it denotes the ploughshare."

9. *gongendre*: this word and 'hindewardre' (l. 15) are fern. to agree with *su/h*, a plough.

11-13: "Driven through my back there hangs under me a well-forged pointed weapon; another in my head, firm and pointing forward, inclines to the side." The former is the share, the latter the coulter.

22. MONTH

Dict.'s answer is 'December.' Here is his article in briefest summary: The 60 riders are 60 half-days. The four white horses are the four Sundays. The other seven of the 'fridhengestas' might be week-days, but the number does not fit, so they probably refer to a month in which there are seven feast-days. December is the only one with seven: (1) Conception of the Virgin,

(2) S. Nicholas, (3) S. Thomas, (4) Christmas, (5) S. Stephen, (6) S. John the Evangelist, (7) Innocents. The opposite shore which they reach would then be the following year.

"Among the problems of the Exeter Book are a few that from their wide vogue in all centuries well deserve the title of world-riddles. Prominent in this short list is the query of the Month (no. 22). This is, of course, a variant of the year problem, which, in one form or other, appears in every land, as Ohlert, * 122-126, Wünsche (*Kochs Zs. N. F. ix.* 1896, 425-456) and Wosidlo, † pp. 277-278, have shown. The Anglo Saxon chariot-motive has long since been linked by Dietrich with Reinmar von Zweter's 'ein sneller wol gevierter wagen' (Roethe, *R. von Z.* 1887, Rid. 186, 187, p. 616). But there are many other analogues. Haug ‡ translates from the *Rig-veda*, I, several Time riddles, in one of which (Hymnus 164) the year is pictured as a chariot bearing seven men (the Indian seasons?) and drawn by seven horses; in another (H. 11) as a twelve-spoked wheel, upon which stand 720 sons of one birth (the days and nights). Still closer to the Anglo-Saxon is the Persian riddle of the Month, § also cited by Wünsche, in which thirty knights (the days of the month) ride before the Emperor. In the 'Disputatio Pippini cum Albino,' 68-70 (*H. Z.* xiv. 530 f.), the Year is the Chariot of the World, drawn by four horses, Night and Day, Cold and Heat, and driven by the Sun and Moon. And finally in the Lügenmärchen of Vienna MS. 2705, fol. 145 — classed by its editor, Wackernagel (*H. Z.* II. 562) as a riddle — the narrator tells how he saw, through the clouds, a wagon, upon which seven women sat and near which seven trumpet-blowers (garzüne) ran and a thousand mounted knights rode.

Der lügenære nam des goume,
Das si nach dem selben sliten,
Alles uf dem wolken riten,
Und wolten da mitte über mer.

The likeness of these last lines to the desire of the sixty knights in E. B. 22 to pass over the sea is peculiarly suggestive. 'Reinmar's riddle,' says Roethe,

* *Rätsel und Gesellschaftspiele der alten Griechen*, Berlin 1886.

† *Mecklenburgische Volksüberlieferungen*, Part 1. Wismar 1897.

‡ *Sitzb. der könig. Akad. der Wiss. zu München, Phil.-Hist. Kl.* II. 1875, 457 f.

§ J. Gorres, *Das Heldenbuch von Iran aus dem Shah Nameh des Firdusi*, Berlin 1820, I. 104 f.

p. 251, 'is really popular — that is, it is not drawn directly or indirectly from learned or Latin sources.' This is equally true of the Anglo-Saxon problem; still we must feel that, like Reinmar's poem, it has come to us from an artist's hand." — Tupper (p. 102).*

I. *cwōm* singular agreeing with 'sixtig.'

23. Bow

The riddles show traces of an older orthography. The change of final *b* into *f* took place at about the same time as, or a little earlier than, that of *i* to *e* (that is, about 750). See No. 23, where 'agof' stands for 'agob.' The latter, being the reverse of 'boga,' was certainly the form when the riddle was composed, but the later scribe wrote an *f* in accordance with the custom of his time. — Sievers (*Anglia* xiii. 13 seq. condensed).

It seems to me that this argument is too purely a philological one. If 'agob' was the form when the riddle was composed, the opening line gave the solution at once: "'Agob' is my name reversed." There is no other riddle in which so simple a mode of concealment is adopted. Again, if a later scribe found 'agob' and changed it to 'agof,' either he did not understand the riddle himself, which is to suppose him unwontedly stupid even for a scribe, or he deliberately made the solution more difficult, which is to attribute to him a free hand in matters quite outside his province. Surely it is simpler to suppose that the author of this riddle had seen the change of final *b* to *f*, and that he utilised it here to befog his auditors. One might even dare to picture the scene. The harp is passed to our scop, and he sings this riddle. At its close, "'Agof' reversed?" says one; "why that's 'foga,' and 'foga' is naught. Give it up." "Ah!" says the scop, "but don't you know that where we used to write *b* at the end of a word we now write *f*, so that one may put the one letter for the other?" "Not fair," is the rejoinder; "what do we know of script?" But there are those at the feast who do know something, and one of them has taken the hint. "'One letter for the other,'" he exclaims, "*b* for *f*—I have it, 'boga' ? Very good!" And the applause is general, and so is the request for the repetition of the riddle, that every point may be fully appreciated now that the answer is known.

* I quote this passage with the more pleasure because it gives some valuable references for what is entirely beyond the scope of this edition, the comparative study of riddle-literature. For fuller information the student is referred to Tupper's articles.

2. Cp. 20¹.

wrætlīc: cp. 'wrætlīcu' 33¹, 'wunderlīcu' 20¹, 24¹, showing the variation in the gender of *wiht*. But there are instances where this explanation will not suffice, cp. 'wrætlīcu' 33¹ and 'cŷmlīc' 33²; here we may say that adjectives separated from their nouns frequently do not agree.

6. þæt wite: the torture suffered by the bow in being bent and let loose again.

8. oþþæt: until, i.e. I am longer until I shoot again.

24. MAGPIE

See sheet of figures.

Diet. showed that the runes arranged make the word *higora*, glossed in Ælfric's time as *pīcus* (woodpecker). There is terrible confusion among commentators about the meaning of *higora*, which Diet. identified with Ger. Häher, jay, and which is variously translated 'magpie,' 'jay,' 'woodpecker.' Prehn (who has quite a genius for being wrong) chooses 'woodpecker,' which is impossible here. The Lat. *pīcus*, woodpecker, would seem to have been confounded with *pīca*, magpie. A little natural history is wanted, and that we are not likely to get from monkish Latin glossaries. Probably the poet was singing here, as in nearly all the riddles, about something quite familiar to him and his audience, and was not likely to confound the magpie (*Corvus pīca* Lin.) with the jay (*Corvus glandarius* Lin.) or the woodpecker (*Pīcus viridis*). To my mind it is pretty certain that what is intended is the beautiful bird, once the farmer's friend and the cheery companion of the homestead in England as elsewhere, but now, alas! through slander and persecution become rare — the magpie, the bird which can learn to imitate the cry of almost any animal, and which from its beauty, familiarity and tamableness, was much more likely to attract the attention of the scop than the shy and characterless jay or woodpecker.

7. glado: see Introduction: The Gender of *π*.

25.

This riddle has had the misfortune to arouse contention. Tupper (p. 104 (2)) says: "Another riddle by Scaliger (Reusner * 1. 190), *cannabis*, gives in every line a reason for accepting 'Hemp' as an answer to the misleading

* Nicholas Reusner, *Ænigmatographia sive Sylloge Ænigmatum et Grifhorum Convivialium*, Frankfurt 1602.

E. B. R. xrv., that interesting adaptation of the Onion motive to another theme." Traut.² replies: "An opinion that can only be uttered by one who knows either no Latin, or no Old English, or neither the one nor the other." Walz quotes Simrock's *Deutsches Rätselbuch* II. 84 in support of his solution Mustard; but Traut.² shows that the solution of the quoted riddle is Onion, not Mustard. See Traut.² 186-8 for his solution 'the hip of the wild rose'; it is obviously impossible to reproduce his arguments here. For my own part I entirely endorse a remark of Tupper's (p. 6 (2)), that this is one of those riddles, fortunately very few in our collection, in which the solution was not "the chief concern of the jest." And I may add that it is not now worth one drop of bad blood or one discourteous word.

1, 2. These opening lines seem to favor the answer 'Hemp.' It should be added that there is another riddle, No. 65, the answer to which is generally admitted to be 'Onion.'

3. *nymþe bouan anum*: save my slayer only. The 'slayer,' according to Diet., is the one who eats the onion. But the person 'hurt' is more often the one who dresses it for table or for cooking.

8. *ræseð mec on rēodine*: lit. rushes at me [who am] red. Grein bogged at this half-line, which yields good sense without any change; *Guthlac* 968 is almost an exact parallel: "ac hine ræseð on" (but Death rushes on him).

9, 10. *fēgeð mec on fæsten . . . mec nearwað*. The meaning assigned to these expressions will depend on the solution favored. Diet. at first explained 'puts me [onion] in her mouth.' But for his second solution 'Hemp' the passage was taken to mean that "the hemp is pressed between the fingers of the spinner"; the "wet eye" (l. 11) is the small hole at the upper end of the spindle which is moistened by the wet fingers. With reference to Walz's solution 'mustard' Traut.² says: "It is of course correct that mustard makes one's eyes water; only, however, when its seeds are bitten through, or when it is taken into the mouth as mustard; not when it is merely pressed between the fingers, as Walz seems to understand the phrases, *fēgeð mec on fæsten* and *mec nearwað*."

10. *mines gemōtes*: i. e. her meeting with me.

26. BIBLE OR BOOK

Often in the more poetical riddles there is no attempt to disguise the solution. Here ll. 17 and 28 seem to favor the answer 'Bible,' which appears to be also the solution of No. 67: but 'Book' or 'Bible' makes little difference. On the poetical value of this riddle see the Introduction.

Indebtedness to Latin models becomes a crucial question in this instance. In the main my contention is that the English poet owes little in the way of inspiration to any one: he borrows a thought, a phrase, here and there, but the poetry is nearly all his own. However, opinions still differ to some extent, and I desire to put the student in the way of forming an opinion for himself. There is a supposed debt here to Ealdhelm, Tatwine (the only instance in which I acknowledge even a possibility) and Eusebius. I give the Latin originals, and add a translation because the Latin is often crabbed and difficult.

Ealdhelm v. 3 : De Penna Scriptoria (quill pen).

Me pridem genuit candens onocratalus albam
 Guttur qui patulo sorbet de gurgite lymphas.
 Pergo per albentes directo tramite campos,
 Candentique viae vestigia caerula linquo,
 Lucida nigratis fuscans amfractibus arva.
 Nec satis est unum per campos pandere callem :
 Semita quin potius milleno tramite tendit,
 Quae non errantes, ad cœli culmina vexit.

(I am white, and long ago I was born of a milk-white pelican whose throat sucks down the waters of the wide-stretching mere. I go in a straight track over white plains, and on the milk-white way I leave deep blue traces, darkening the bright fields with gloomy, winding paths. I am not satisfied with opening up a single track through the plains: nay, rather with a thousand by-paths extends the route, which carries such as go not astray up to the heights of heaven.) Here, as in other riddles of Ealdhelm, there is undoubtedly a certain resemblance in the thought.

Tatwine 5 : De Membrano (parchment).

Efferus exuviis populator me spoliavit,
 Vitalis pariter flatus spiramina dempsit;
 In planum me iterum campum sed verterat auctor :
 Frugiferos cultor sulcos mox irrigat undis,
 Omnigenam nardi mersem mea prata rependunt
 Qua sanis victum et lesis prestabo medelam.

(A ruthless pillager stripped me from a skin and likewise took away the hole through which passed the breath of life; the preparer next pounds me into a level surface; soon the dresser waters the fruitful furrows, my level fields pay

back a manifold and fragrant harvest, whereby I shall give livelihood to the healthy and healing to the sick.) The original is obscure and far-fetched; the OE. is, I think, quite independent of it.*

Eusebius 35: De Penna.

Natura simplex stans, non sapio undique quicquam,
Sed mea nunc sapiens vestigia quisque sequetur;
Nunc tellurem habitans, prius ethera celsa vagabar;
Candida conspicio, vestigia tetra relinquens.

(By nature I am simple and have no wisdom in any way, but now every wise man will follow my tracks; now I dwell on earth, erewhile I roamed on high through the heavens; I am white in appearance, though I leave black traces). There is little suggestion here which might not more probably have been got from Ealdhelm (v. sup.).

6. **sindrum begrunden**: lit. deprived by grinding of impurities, i.e. with the impurities ground off.

7. **fugles wyn**: lit. bird's joy, i. e. goose-quill.

8. Gr-W. reads 'geond [sprengde]' etc., with a comma after 'speddorpum.' The principle usually adopted in recent editing of old texts, and especially in the works of this series, is, to retain the reading of the MS. in the text whenever it makes sense. In this instance it cannot be denied that the reading of the MS. passes that test. In its favour is the fact that 'geond-sprengde' (MS. spregde) occurs once only, in the prose *Guthlac*. Against it is the fact, that 'geond' following its case, and especially in the next line, is unparallelled. The metre is inconclusive.

spyrede geneahhe: made frequent traces.

10. **strēames dāle**: this may be a mere parallel to 'bēamtelge,' or it may mean that the dye was mixed with water.

11. **sipade sweartlāst**: journeyed on leaving a black track.

13-4. **forþon — biſongen**: and thus the artistic works of smiths, encircled with wire-ornament, adorned me — possibly, delighted me (dat.); but it would be a unique occurrence of the verb in the latter sense.

It is interesting to compare the first half of this riddle with part of the story of the famous MS. of the Lindisfarne Gospels as given by the glossarist in the colophon: "Eðiluald Lindisfearnslondinga biſc. hit ūta giðryde 7 gibēde,

* The first lines of Rid. 26 are a reproduction of Tatwine *De Membrano* ll. 1, 2; but the poet soon works himself free, and gives it a Christian turn. — Herzfeld (p. 29).

sa he uel caræ. 7 Bálfríð se oncræ, he gimioðade ða gihrino, ða ðe áton
ón sint, 7 hit gihrinade mið golde 7 mið gimnum, æc miðsulfre ofergýðed
faconleas seh."

15-7. Nū þā — wite: Now let those ornaments, and the red dye, and the glorious possessions (codexes or libraries) celebrate widely the Sovereign of nations — not be, as some think, a stupid penance. This is the best I can make of this difficult passage; it falls in well enough with the poet's enthusiastic praise of reading in the following lines, and no doubt there were then, as now, many to whom reading was a penance.

18. min: me, genitive governed by 'brūcan.'

23. þā: who, subject of the three remaining verbs of the sentence.

27. MEAD

2. burghleoþum: perhaps we should read *beorg-leoþum*, mountain-slopes, as in 57^a.

4. Notice the curious "transverse" alliteration of this line — an anticipation of Lyly.

5. hrōfes hlēo: the hive, or possibly the honeycomb.

9. þæt: this, with forward reference to l. 11.

mec fēhð onġean: grapples with me. *Fēn* is frequently construed with preps. Cp. *Blowulf* 1542: 'him tōġeanes feng,' clutched at him.

10. genæsteð — unique occurrence. Perhaps we ought to read *ġhnæsteð*; cp. *ġehnæn*, conflict.

12. See note on 11¹⁰.

28. JOHN BARLEYCORN

Cp. the well known poem by Burns.

"I have already mentioned the drinking habits of our early ancestors, and mocked at the accusation of a special barbarism leveled against them on this account — as if they were not in the eighth century the most cultivated people in Europe. In all Anglo-Saxon poetry, in these *Riddles* written by a wandering Bohemian, there is a tone of contempt for the drunkard." — Brooke.

8. Clengeð lengeð. Emendation is difficult, if not impossible, for 'clengeð lengeð' seems an intentional jingle, like those in ll. 2 and 4-6. G, required for the alliteration, disqualifies Thorpe's *glengeð*, adorns. B-T. gives "*Driam clengeð* = joy exhilarates," which helps to increase the difficulty. Grein translates "Es verlängert den Jubel" (It prolongs the merry noise), which is good sense and seems the best way out.

10. brūceð . . . spriceð: see note on 5¹⁸.

11. dēape: the death of John Barleycorn.

29. MOON AND SUN

"It is characteristic of Cynewulf, who probably derived his first idea of this riddle from that of Eusebius on the same subject, that he departs altogether from the way Eusebius treats the subject. In Eusebius, sun and moon are friendly. Here they are enemies, — their strife is renewed each night and day. Defeat and victory and pursuit are incessantly interchanged. The little poem is a true piece of imaginative and mythical Nature-poetry, and the end is as terse and rapid as it would be in the hands of Tennyson." — Brooke.

See Tupper 104 (2).

I am convinced that Dietrich's solution, 'Moon and Sun,' is the right one, but it does not meet with the approval of Walz and Trautmann.

Walz says: "Dietrich's solution was doubtless suggested by the phrases 'hornum bitwēonum' in l. 2 and 'lyftfæt lēohtlic' in l. 3. It finds no justification in any other part of the riddle." (How "absolute" these solution-mongers are!) So Walz proposes "Cloud and wind." "Ll. 5 and 6 express poetically that the cloud wished to rest above the castle" (to which Traut. unkindly retorts: "but if one could only comprehend for what reason and for what purpose the cloud should cherish such a wish!"). "In l. 7 the wind appears above the top of the wall" (The plot thickens!) "L. 12 expresses the result of this feud between wind and cloud: dust rises and rain falls ('dēaw' poetically used for rain); then night comes on (this makes the disappearance of the wind all the more mysterious)." The fact is that all such detailed explanations of things "poetically" expressed are unfailingly ridiculous.

Trautmann is equally absolute and almost equally amusing. He abandoned his first solution 'Swallow and sparrow,' and adopted half of Walz's. "The quite correct solution, as I did not recognize till later, must be 'bird and wind.' . . . The correct solution can only be 'Bird and wind.'" The 'hornum' are the upper and lower bill. The 'hūpe' (l. 4) is straw or a feather for the nest. "Then came a[n other] being (the wind) over the top of the wall. It took the booty from the luckless one [snatched the feather from the bird] and drove him home against his will." The last third of the riddle is entirely irrelevant to the bird. "The expression *lyft-fæt* (l. 3) agrees with a straw or a blade of grass just as well as it does with a feather: both are hollow and filled with air."

Let the student read the riddle three times, each time with one of the above solutions in mind, and then decide for himself.

2. *hüpe*: the spoil is the ring of the old moon. Cp. *Sir Patrick Spens* l. 11.

"I saw the new moon late yestreen,
Wi' the auld moon in her arm."

5. *walde*: Anglian for *wolde*; *Siev.* § 428, N. 4.

hyre: for herself, referring either to 'wiht' (l. 1) or to the unknown solution (see note on 21⁹). This makes much better sense than referring it to 'hüpe.' 'Hit' in the next line I take to be impersonal.

13. *niht forð gewāt*: Night went forth.

13-4. Walz compares John iii. 8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."

"Dietrich's solution of E. B. R. xxix., Moon and Sun, seems to me strongly supported by the close likeness between the last lines of the riddle, 'Nor did any one of men know afterwards the wandering of that wight,' and Vienna MS. 67, No. 60 (*Luna*), 1-2 (Mone, *Anzeiger* viii. 219):—

'Quo movear gressu nullus cognoscere tentat,
Cernere nec vultus per diem signa valebit.' — Tupper. *

30.

This is the first riddle, the answer to which I give up with regret. I first give the suggested solutions, then add a few words of comment.

Diet.'s solution 'Water' is the generally accepted answer to No. 83.

"E. B. R. xxx., Rainwater, also points to the *Natural History* chapter. That it is one of the Water cycle, no one can for a moment doubt who compares it carefully with Vienna MS. 67, No. 50 (Mone, *Anzeiger* viii. 219); Brussels MS. 604 (12th cent.), No. 48 (*Id.*, 40); *Strassburger Rätselbuch* Nos. 52, 54, 57; and Scaliger's *Pluvia* (Reusner i. 184). Blackburn's solution, *Biam* (Wood)—indeed his entire theory—is based upon the sandy foundation of insufficient knowledge of riddle-literature." — Tupper.

F. A. Blackburn, in the *Journal of Germanic Philology*, III. 4-7, says: "The true solution, I think, is 'ān bēam,' in the various senses that the word

* Traut.²: "Tupper is always sure that two riddles have the same solution when he discovers in them a common, or distantly similar, trait; what else in the two riddles does not matter to him."

ries in OE., *tree*, *log*, *ship* and *cross* (probably also *harp* and *bow*).” Here his translation:

“I am agile of body, I sport with the breeze ; (*tree*)
 I am clothed with beauty, a comrade of the storm ; (*tree*)
 I am bound on a journey, consumed by fire ; * (*ship*, *tree*)
 A blooming grove, a burning gleed. (*tree*, *log*)
 Full often comrades pass me from hand to hand, (*harp*)
 Where stately men and women kiss me. (*cup* ?)
 When I rise up, before me bow
 The proud with reverence. Thus it is my part
 To increase for many the growth of happiness. (*the cross*)

Traut.² (p. 211) says: “No one (Tupper naturally excepted) will agree at Dietrich’s solution, Water, is correct.” He abandons his earlier solution das ährenfeld’ (cornfield) in favor of Blackburn’s ‘bēam,’ with whom he agrees also in preferring the B. text. But he does not agree that *bēam* can mean ‘ship,’ ‘harp’ or ‘cup.’ *Bēam* = ship is supported only by 10⁷, where he true reading is ‘beaf[r]mes.’ Traut.² thus reduces *bēam* to two meanings: 1) ‘tree’ in ll. 1-4, (2) ‘Cross’ in ll. 5-9. ‘Fūs forðweges’ (l. 3) then refers to tree-felling, ‘fyre gemyldet’ (l. 3) to faggots.

Here, as in every other instance, my chief concern is to put the student, as far as space permits, in a position to decide for himself. I do not myself feel that the right solution has yet been proposed. Very likely our knowledge does not suffice for us to think ourselves back into the right surroundings and conditions. If a riddle is a good one, I find the best test of the correct solution to be a feeling of satisfaction in reading it through with the answer in mind. I have not that feeling in this instance, and I am not satisfied about the reading of the first line (v. inf.).

1. *lig*, *lēg*, flame, are the readings of A and B. Gr-W. reads ‘*lic* *mysig*,’ a busy body; but I am very sceptical as to whether *lic* is ever used in this sense, or even can bear it. I find it so used in no other riddle; cp. 10³, 55⁴. Grein’s *lic-bysig*, “mit meinem Leib geschäftig (busy with my body),” adopted by Blackburn and Traut.², is found nowhere else in OE. literature. Therefore, until I know what the riddle means, I retain the MS. reading. This uncertainty as to the meaning makes it difficult to decide in some lines which version gives the better reading; and this is the more tantalizing because OE. so rarely offers an editor the luxury of a choice of readings.

* See the B. readings given in the foot-notes to the text.

6. See Traut., pp. 214-5, for a note on "the kiss of peace," where he attempts to show that the practice of kissing the *pax* at mass arose in England and spread hence to the other churches.

7. *onhæbbe* = *onhæbbe*, raise. For *æ* alternating with *ē* see Siev. § 4, N. 1. No verb *onhabban* is known.

31. BAGPIPE

This is a very obscure and difficult riddle. It may be very corrupt, for ll. 4, 6 and 24, as they stand in the MS., do not scan. The most favoured answer is 'Bagpipe,' to which l. 17 appears to point. There is an excellent article by Stone on this instrument in Grove's Dictionary of Music. It is mentioned by Procopius (6th cent.) as the war instrument of the Roman infantry.

4. -wēr may easily have been omitted by "anticipation" of the *wer* in *werum*.

13. *hwonne ær*: how soon, when.

hēo: the reed-chanter; see note on l. 22.

22. *brōþor*: the 'brothers,' the reed-drones of the bagpipe, brethren of the reed-chanter. "The pipe upon which the melody is performed is called the 'chanter,' and is fitted with a double reed. The other pipes, called 'drones,' which sound simultaneously with the chanter, have a single reed and produce only one note each" (Nelson's *Encyclopedia*, 1906).

32.

The solutions 'Ship' and 'Wheel' seem to do almost equally well: riddle analogues appear to favour the former.

1, 2. Cp. the opening lines of 31.

3. *sifum sellic*: Grein takes these words with 'searo,' but the symmetry of the sentence favors the punctuation here adopted.

6. *exle*: see Siev. § 108. 2 (a).

fēt: the keel (?).

9. *mūð*: the hatchway (?).

10. 'Bears abundance of food to the people.' *Sprach.*, following Dietz, glosses 'ferē' (MS.) as accus. of *faru*; 'ferē . . . drōgeð' = *ferēð*, but *durwelan* is genitive, 'folcscepe' dative. I read 'fer,' dialectal for *fer* neut. (see B-T.), on the ground that *ferē* for *fare* is impossible, while *fer* for *fer* occurs more than once.

33. ICE-FLOE, ICEBERG, ICE

Diet. makes three apposite quotations from Latin: (1) from *Ænigmata veterum poetarum*, p. 44: "Mater me genuit, eadem mox gignitur ex me"; (2) from Mone, *Anzeiger* viii. 316: "Quam mater genuit, generavit filia matrem"; (3) *ib.* 224: "Creatam rursus ego concipio matrem"; and adds: "All that is abstract and jejune; how much better and livelier in the Anglo-Saxon poet, who again has created a warrior, a sea-hero, out of the subject of the riddle."

"The Roman grammarian, Pompeius, tells us that this question was often bandied about by the small boys of Rome." — Tupper, p. 4 (q. v.).

"We dissemble againe under covert and darke speeches, when we speake by way of riddle (*Enigma*) of which the sence can hardly be picked out, but by the parties owne amouile, as he that said:

'It is my mother well I wot,
And yet the daughter that I begot.'

Meaning it by the ice which is made of frozen water, the same, being molten by the sunne or fire, makes water againe." — Puttenham, *The Arte of English Poesie*, 1589.

"But Cynewulf only brings in this fancy at the end of his riddle. The rest — the audacious Ice Viking, victoriously dashing through the sea, with all his ship ringing as it goes, and he himself shouting on the prow — that is Cynewulf's alone, and it is another illustration of the absurdity of those who pass over these riddles of his as a mere imitation of the Latin." — Brooke (l. 249).

1. *wēge*, apparently a Kentish form (Siev. § 151. (1)) which occurs nowhere else in the *Riddles*.

5. Gr-W. reads 'Wæs his hete grim.' For 'hetegrim' cp. *Andreas* 1395 and 1562. Herzfeld's objection to the MS. reading, which I have retained, is that 'hilde tō sǣne' contradicts 'hetegrim' and 'biter beadoweorca.' I doubt if that objection can be sustained. I render somewhat freely: "too sluggish [in beginning] battle, [but] bitter in deeds of war [when begun]." That is not inconsistent with 'fierce in hate'; rather, it might be given as a definition of *hete-grim*. *Sǣne* is regularly construed with the genitive, and I am prepared to say neither that the MS. reading is impossible, nor even that it is inferior to the emendations suggested (see also foot-note to text). Cp. *Andreas* 204, 211, and *Doomsday* 88.

6. *bordweallas*: sides of ships hung round with shields.
 7. Contrast *Beowulf* 501: 'onband beadu-rūne,' he opened a quard.

34. RAKE

5. *weallas*: lit. walls; mounds, banks, slopes, hillocks.
 6. *bip*: see note on 5¹⁹.

35. COAT OF MAIL

This riddle, in Northumbrian dialect, is also found in MS. Voss. Q. 106 in the University Library at Leyden, 'in a continental hand of the ninth century' (Sweet). The text here given is from Dr. O. B. Schlutter's reading of the MS. (*Anglia* xxxii. pp. 384-388, 516).

Letters in italics are missing or unrecognisable in the MS. Where the sense differs materially from that of the West Saxon version a translation is given in parentheses.

- Mec se uēta eṛð-uong uundrum frēorig
 ob his innaðæ ærist cændæ:
 Nī uuāt ic mec biuorthæ uullan flūsūm,
 hērum ōerh hæhcræft, hygidohta vyn (*the joy of thoughts*).
 5 Uundnæ mē nī blāð ueflæ, nī ic uarp hafæ
 nī ōerih ōrēavungiðræc ōræs mē hlæmmeð (*twisting pressure*).
 Ne mē hrūtende hrisil æelfæð (*shakes, rattles*),
 ne mec ðuana aam æcal cnyissan.
 Uyrmas mec nī æuēfun uyndicræftum (*spinning-craft*),
 10 ðaði gælu godueb geatum frætuath.
 Uil mec huethræ suæðeh uidæ ofer eorðu
 haatan mīth hēliðum hyhtlic giuæde.
 Nī anægūn ic mē ærigfæræ egean brōgum,
 ðehði nīmæn flānas fracadlicæ ob cocrum (*I fear not arrow-flights*
with shocks of terror, though they take shafts from their quivers with evil in-
tent).
 8. MS. caam.

Tupper, p. 98, says: "Only in the first three [Riddles 35, 40 and 66] is the English rendering literal, and two of these constitute a poetic homily rather than an enigma. R. 35, in its two forms, stands out as the solitary instance in our collection of a very close translation of a Latin puzzle." Brooke says that the English poet "expands into poetry" the Latin phrase.

It is necessary therefore, for purposes of comparison, to give Ealdhelm's riddle:

iv. 3: De lorica (breastplate).

Roscida me genuit gelido de virgere tellus.
Non sum setigero lanarum vellere facta,
Licia nulla trahunt, nec garrula fila resultant,
Nec crocea Seres texunt lanugine vermes,
Nec radiis carpor, duro nec pectine pulsor:
Et tamen en vestis vulgi sermone vocabor.
Spicula non vereor longis exempta pharetris

The dewy earth brought me forth from her cold womb. I am not made of hairy fleece of wool; no leashes draw me tight, nor do threads vibrate with local sound, no Chinese worms weave me from downy floss of saffron hue; am not plucked at by the shuttle, nor struck by the ruthless sley; and yet, O! I shall be called a garment in common parlance. I fear not darts drawn from long quivers). This is certainly a help to the understanding of our riddle, whether with Diet. we call the latter a free, or with Tupper a literal, translation.

Herzfeld points out that this riddle differs from the others in that the syntactical sections correspond with the metrical instead of crossing them, as they usually do.

4. *mīn*: genitive sing. of the personal pron. here, not an adj.

8. *sceal āmas*. This reading, a peculiarly harsh conjunction of sing. verb with plural subject, is inferior to that of the Leyden MS. ('*ān sceal :nyssan* ') in both grammar and metre.

10. *geolo godwebb*: silk.

11. The omission of the redundant ' *sē pēah* ' would greatly improve the metre.

36.

See sheet of figures.

This is one of the riddles one wishes at the bottom of the Bay of Portugal: there is no poetry in it, and the ingenuity is misplaced. Traut. divides it into two parts at l. 7; but the horse, man, dog, bird, woman of ll. 10, 11, with the thing itself, agree so far with ll. 6, 7. If we take ll. 8-13 as a separate riddle, we may read 'foldwegas' in l. 8, and the solution Bat is suggested.

Dietrich takes a line of interpretation which may be first given and then explained:

<i>Written</i>	h	w	M	M	x	I	R	f	w	f	q	x	x	s
<i>Interpreted</i>	h	5	m	m	u	i	r	f	d	e	g	u	u	s
<i>Order</i>	12	8	14	5	13	6	11	9	7	10	3	2	4	x
<i>Meaning</i>	sugu		mid		5 ferhum									
	= sow with a litter of five pigs.													

This interpretation is obtained in the following way: (1) The common artifice has been adopted of writing, instead of a vowel, the consonant following it in the alphabet, *f* for *e*, *x* for *u*. (2) Two mistakes in copying have been made [as usual!]: *q* should be *g*, and the second *w* should be *d*. (3) The first *w* stands for *5*. (4) The letters so corrected must be transposed as above. The two wings (l. 7) are the ears of the sow, which resembles a horse in its mane, a woman in having womb and teats, a dog in its snout and teeth. 'Flödwegas' is not to be altered to 'foldwegas'; it is an allusion to the pools which the sow loves to wallow in.

Some support is given to this interpretation by Aldhelm's vi. 10 (below), and by other lines quoted by Prehn (p. 209), and a similar conceit occurs in the 30th riddle of the *Herbariaria*. Aldhelm's riddle, *De Scrofa pregnans* (Breeding Sow), opens thus:

Nunc mihi sunt oculi bis seni in corpore solo
 Bis ternumque caput, sed cætera membra gubernat.
 Nam gradior pedibus suffultus bis duodenis,
 Sed novies deni sunt et sex corporis ungues,
 Synzygias numero pariter simulabo pedestrea.

(Now I have twice six eyes in one body and twice three heads, and they guide the rest of the limbs. For I walk supported by twice twelve feet, and my body has nine times ten and six hoofs, and I shall make believe that I have pairs of feet equal in number.)

Diet. was at least right in supposing that we have here an example of the common device, in disguised writing, of substituting for each vowel the following consonant: *b* = *a*, *f* = *e*, *k* = *i*, *p* = *o*, *x* = *u*.

Ll. 4, 5 appear to contain the OE. and the Latin for man, woman, horse: — monn, homo; wif, mulier; hors, equus. Traut. boldly says that this is so, but does not explain the somewhat obvious discrepancies.

So far the critics had been dealing with an incorrect, misread text, as given in Gr-W., viz: *h w M . . . M x I R f w f . . . q x x s*. Holthausen (*Engl. Stud.* vol. 37, p. 208) considered that the text should read: *h p s [p] . . . m x l k f r, f . . . q x x s* = (in disguised writing) homo, mulier,

aus. This is very nearly the true reading of the MS., as may be seen in the reproduction, in the sheet of figures, of my tracing. But the scribe of the MS. made three mistakes: it is obvious that he omitted the second $p (= o)$ homo; and he twice wrote w for another letter, for the first $p (= o)$ in homo and for the r in mulier.

The suggested solution is Ship: the four feet under its belly are the oars, and the eight on its back are supposed to be those of the man, woman and monster. We have to add the dog, the bird and the creature itself (or the figurehead) to get the two wings, twelve eyes and six heads (ll. 6, 7), but apparently the feet of the dog and bird don't count. This is what is known as a Monster riddle. "A very weak monster . . . A most scurvy monster . . . An abominable monster . . . A most ridiculous monster."

I am not without hope that my arrangement of the text in ll. 4, 5 may be accepted as final.

4. *ehtuwe*, eight; an Anglian form (Siev. § 325. 8). Grein's suggestion (see foot of text) would mean, 'we took the thing for a man, etc.'

8. *flōdwegas*: Grein gives one other instance of *faran* with the accus., *Andreas* 774.

9-11. The periphrastic conclusion is usually punctuated: *þū wāst gif þū onst sō geseccanne*, thou knowest whether thou canst say. But I know no other instance of *conn* with the dat. infin., and the sense is at any rate no clearer with the punctuation in the text: 'Thou knowest how to say, if thou anst.'

37. BELLows

73

With ll. 5-7 should be compared Symphosius, no. 72, *Follis* (bellows):

Non ego continuo morior, dum spiritus exit;
Nam redit assidue, quamvis et saepe recedat,
Et mihi nunc magna est animae, nunc nulla facultas

(I do not die forthwith when my breath leaves me; for it constantly returns, though as often it departs; and one moment I have a great store of air, the next I have no power at all).

4. The emendations I have suggested are, I admit, based on the supposition that the solution is Bellows. But the changes are not great and seem to give sense for nonsense. I translate: 'A servant followed, a very strong fellow, and had endured much where (if, in that) what filled it escaped through its eye, i.e. it was hard on the blower that the wind he filled the bellows with

flew out at once through its eye. *Geftran* = endure, suffer, is not uncommon (see *Andreas* 677, 1403); *þæt* might easily be dropped out after *þær*, and *felde* is a dialectal form of *fylds*. For *þæt* = what, cp. 1¹², 3²⁶, 3⁴⁶, 16⁷ etc.

38. BULLOCK

This is almost a free translation of Aldhelm, III. 11, *De Bove, aive & Juvenco* (Ox or steer):

*Arida spumosis dissolvens faucibus ora
Bis binis bibulus potum de faucibus hausit.
Vivens nam terræ glebas cum stirpibus imis
Nisu virtutis validæ dirumpo feraces:
At vero linquit dum spiritus algida membra,
Nexibus horrendis homines constringere possum*

(Slaking the dryness of my mouth with foaming throat I thirstily drew in my drink from twice two throats. While living I break up the fertile clods of soil along with the stubble by the effort of my stout strength; but when the breath leaves my chill frame, I can bind men fast in terrible bonds).

Prehn (p. 212, § 27) thinks Eusebius no. 37 is here very closely adhered to; he compares with ll. 6 and 7:

*et si vixero, rumpere colles
Incipiam, vivos moriens aut alligo multos.*

He says that the 'Mon' of l. 5 means Eusebius, not Aldhelm as Dietrich thought.

"Unfortunately for this conclusion, other Latin riddles of the Old English period furnish quite as close a parallel to E. B. R. xxxviii. Bede, *Flora*, No. 12, gives the following:— '*Vidi filium inter quattuor fontes nutritum: si vivus fuit, dirupit montes: si mortuus fuit, alligavit vivos.*' And I find the same motive later in Brit. Mus. MS. Burney 59 (eleventh cent.), fol. 11 b.:—

*'Dum juvenis fui, quattuor fontes siccavi;
Cum autem senui, montes et valles versavi;
Post mortem meam vivos homines ligavi.'*

In the light of the wide vogue of the riddle, the chief claim of Eusebius as source fails." — Tupper (p. 99).

1. *þā wiht*: fem. i-stem; cp. *wihts*, 37¹, where the word has passed over to the ordinary declension.

4. on *gesceap þēotan* is something of a crux. *þēotan*, rush, issue with a noise, gush, makes an admirable parallel to *sciōtan*; but on *gesceap* is difficult; for the present I translate it, 'into the creature,' the calf. Grein translates 'nach Geschick tosen (resound as their destiny is?),' but this both lacks authority and makes feeble sense. B-T. suggests that "perhaps *gesceap-þēote* may be a compound noun meaning the teat." Against this is the fact that it leaves *gesceap*- practically meaningless; moreover the word does not readily enter into compounds; only one is recorded, *gesceap-hwīl* (Beow. 26), fated hour. Besides, 'teat' is not the sense required; the four springs brightly shoot into something; if we are to assume a compound, it must surely correspond with the calf's 'spumosis faucibus' in Aldhelm's riddle.

5. *Mon*: see quotation from Tupper above.

6. *dūna briceð*, will break downs, i.e. plough.

7. *bindeð cwice*, it will bind the living, i.e. with thongs made of hide.

39. DAY

With reference to the adj. *earmost* in l. 14 Dietrich says that the poverty of the day was proverbial. This statement (if taken literally) seems to lack authority. I find no allusion to the poverty of the day in any dictionary or collection of proverbs ancient or modern. Among the 668 proverbs under 'Tag' (day) in Wander's *Sprichwörter Lexicon* in 5 volumes I find none that directly or indirectly refer to the poverty of Day. Stories in which Day and Night wrangle about their respective merits seem to know nothing of the 'proverbial' poverty of Day ('Nacht und Tag,' E. Bock, *Deutsches Lesebuch*, etc.). No doubt Day, the son of Night (ἡὐρανία Νύξ), the mother of deathless gods and mortal men, was looked upon as the less opulent, less teeming of the two; but was that opinion ever clothed in the memorial form of a proverb?

15. *þāra þe . . . wære*. Such expressions as *ælc* (*æghwylc*) *ðara ðe* are regularly followed by a singular verb in OE., that is to say, *ðe* agrees with the remoter antecedent *ælc*: see ll. 25-6. Hence by confused analogy the same construction is found where, as here, the remoter antecedent is plural.

18. *bearnum*. *Bearn* is frequently used with a dependent genitive, as in 40³⁶, 41⁴, meaning 'children of men, men,' but I know no instance of its being used alone in this sense. I therefore suggest the reading *beornum*.

40. CREATION

From the indication of parallel passages given below it will be seen how closely the English follows Aldhelm's Latin. It is in fact a translation with a little padding. "Even the Riddle *De Creatura*, the most closely followed of them all, is continually altered towards imaginative work" (Brooke). Some of the verses are in a different order, and the end is wanting. As in other cases I have added a translation of the Latin.

XIII. De Creatura (Creation).

Conditor, eternis fulsit qui sæcla columnis	} Cp. no. 40, ll. 1-5
Rector regnorum fraenans et fulmina lege,	
Pendula dum patuli vertuntur culmina mundi,	
Me variam fecit primo dum conderet orbem.	} 6-11
Pervigil excubitis nunquam dormire juvabit,	
Sed tamen extemplo clauduntur lumina somno.	} 12-15
Nam Deus ut propria mundum ditione gubernat,	
Sic ego complector sub cæli cardine cuncta.	} 16, 17
Segnior est nullus, quoniam me larvula terret	
10 Setigero rursus constans audacior apro.	} 18, 19
Nullus me superat cupiens vexilla triumphi,	
Ni Deus æthrali summus qui regnat in arce.	} 20-22
Prorsus odorato thure fragrantior halans	
Olfactum Ambrosiae, necnon crescentia glebae.	} 23-32
Lilia purpureis possum connexa rosetis	
Vincere, spirantis nardi dulcedine plena:	
Nunc olida cæni squalentis sorde putresco.	
Omnia quaeque polo sunt subter et axe reguntur.	} 33-37
Dum pater arcitenens concessit, jure guberno.	
20 Grossas et graciles rerum compreso figuras,	} 38-41
Altior en caelo rimor secreta Tonantis,	
Et tamen inferior terris tetra Tartara cerno.	} 42-45
Nam senior mundo praecepsi tempora priaca ;	
Ecce tamen matris horta generabar ab alvo.	} 46-49
Pulchrior auratis dum fulget fibula bullis ;	
Horridior rhamnis, et spretis villior algis.	} 50-53
Lator en patulis terrarum finibus exto,	
Et tamen in media concludor parte pugilli.	

- Frigidior brumis, necnon candente pruina, }
 30 Cum sim Vulcani flammis torrentibus ardens. } 54-57
 Dulcior in palato quam lenti nectaris haustus. }
 Dirior et rursus quam glauca absinthia campi. } 58-61
 Mando dapes mordax lurcorum more Cyclopum, }
 Cum possim jugiter sine victu vivere felix: } 62-65
 Plus pernix aquilis, Zephyri velocior alis, }
 Necnon accipitre properantior, et tamen horrens }
 Lumbricus et limax et tarda testudo palustris, } 66-73
 Atque fimi soboles sordentis cantharus ater }
 Me, dicto citius, vincunt certamine cursus, }
 40 Sic gravior plumbo scopulorum pondera vergo: }
 Sum levior pluma cedit cui tippula lymphae. } 74-77
 Nam silici densas fundit qui viscere flammæ }
 Durior aut ferro, tostis sed mollior extis. } 78, 79
 Cincinnos capitis nam gesto cacumine nullos. }
 Ornent qui frontem pompis et tempora setis; }
 Cum mihi caesaries volitent de vertice crispae, } 98-104
 Plus calamistratis se comunt quae calamistro }
 Pinguior en multo scrofarum exungia gleasco, } 105 etc.
 Glandiferis iterum referunt dum corpora fagis, }
 50 Atque saginata laetantur carne subulci:
 Sed me dira fames macie torquebit egenam,
 Pallida dum jugiter dapibus satiabor opimis
 Limpida sum fateor Titanis clarior orbe,
 Candidior nivibus dum ningit vellere nimbus;
 Carceris et multo tenebris obscurior atris,
 Atque latebrosis ambit quas Tartarus umbris.
 Ut globus astrorum plasmor teres atque rotunda,
 Spherula seu pilae, necnon et forma crystalli:
 Et versa vice protendor ceu Serica pensa }
 60 Porrecta in gracilem pannum seu stamina pepli. } 780-85
 Senis ecce plagis latus qua panditur orbis }
 Ulterior multo tendor, mirabile fati; }
 Infra me suprave nihil per saecula constat; } 86-91
 Ni rerum genitor mundum sermone coerens. }
 Grandior in glaucis quam ballena fluctibus atra, } 92-97
 Et minor exiguo sulcat qui corpore verme, }

- Aut modico Phœbi radiis qui vibrat atomo.
 Centenis peditus gradior per gramina ruris.
 Et penitus nunquam per terram pergo pedester,
 70 Sic mea prudentes superat sapientia Sophos,
 Nec tamen in byblis docuit me littera dives,
 Aut unquam quivi, quid constet syllaba, nosse.
 Siccior aestivo torrentis caumate Solis
 Rore madens iterum plus udo flumine fontis.
 Salsior et multo tumidi quam marmora ponti,
 Et gelidis terrae lymphis insulsior erro,
 Multiplici specie cunctorum compta colorum,
 Ex quibus ornatur præsentis machina mundi,
 Lurida cum toto nunc aim fraudata colore,
 80 Auscultate mei credentes famina verbi,
 Pandere quae poterit gnarus vix ora magister,
 Et tamen inficians non retur frivola lector;
 Sciscitor inflatos, quo fungar nomine, Sophos

(The Creator, who established the ages on eternal pillars, the Ruler of kingdoms, who bridle the lightnings by his law, while the heights of the wide-expanding universe are swaying to and fro in space, formed me in varied shapes, when in the beginning he founded the world. Wakefully I keep watch; never in sleep shall I take pleasure; yet forthwith my eyes are closed in sleep. For even as God rules the universe by his own power, so I embrace all things beneath the poles of the heavens. None is more cowardly, for a mere goblin affrights me, but again I have courage and am bolder than the bristly boar (10). None outdoes me in my desire for the banners of victory, save God who reigns above in the heavenly heights. Truly I breathe forth a scent that smells sweeter than the fragrant frankincense, and yet I am a growth of the soil. Lilies mingled with bright rosaries I can surpass, and I am full of the charm of the sweet-scented nard. But now I rot away with the stinking noisomeness of filthy ordure. All things that exist and are ruled beneath the vault of heaven rightfully I govern, inasmuch as the Father, the Bow-bearer [Apollo], has given permission. Great and small shapes of things I hold in my grasp (20). Lo! rising higher than the sky I search out the secrets of the Thunderer, and yet sinking lower than the earth I gaze on the hideous realms of Hell. For I am older than the universe and came before primæval times; but lo! I was born from my mother's womb this year.

Fair am I while my clasp is shining with gilded amulets ; yet I am more repulsive than the buckthorn and more worthless than the despised seaweed. I spread wider than the far-stretching boundaries of the lands, and yet I can be held in the middle of a handful. I am colder than mid-winter and white frost, though I may be heated with the raging flames of the Fire-God (30). Sweeter on the palate I am than a draught of rich (lit. slow-flowing) nectar, and yet more horrid than the grey wormwood of the field. When I eat my food I bolt it like the gluttonous Cyclopes, though I can always live happily without food. Fleeter am I than the eagle, swifter than the wings of the West Wind, speedier than the hawk ; and yet the cowering earth-worm, the snail, the slow turtle of the marshes, and the black worm that springs from foul ordure can outstrip me in the race quicker than it takes to tell. Though I am heavier than lead and cause heavy crags to rise in the scales (40), yet I am lighter than a feather and a water-spider is heavier than me. Yea I am harder than the rock which pours forth thick flames from its vitals, or than iron, yet softer than roasted tripe. I wear no curls on the crown of my head to adorn my forehead and temples with an artificial show of hair ; for the curly locks growing from my head wave around it and they are more graceful than locks curled with the curling-iron. Lo, I grow far fatter than fat sows, when they come back from the beeches rich in mast and the swine-herds take delight in their fattened flesh (50) : but dire hunger will torture me with leanness when I am needy, whereas rich feasts will ever bring me pallor and satiety. I am bright, I admit, brighter than the orb of the sun, whiter than snow when the clouds drop snow like wool ; darker by far than the black shadows of the dungeon, and the obscure gloom which Hell encompasses. Like a planet's globe I am moulded smooth and round, or a spherical ball, or a crystal globe, and changing again I am extended like Chinese silk thread stretched out into thin material, or like the threads of a state robe (60). Lo, where the earth spreads out through its six zones, I extend much further, marvellous to tell ; below me and above me nothing exists throughout the ages, save the Father of all things who curbs the universe by his word. I am larger than the black whale in the grey waves, and smaller than the worm which makes a furrow with its little body or than the tiny atom that trembles in the sun's rays. With a hundred feet I walk through the grassy fields ; yet I never go at all through the land on foot. My wisdom surpasses the knowledge of the philosophers (70) ; but I have not been taught by costly letters written on papyrus, nor could I ever understand what a syllable is. I am drier than the summer heat of the blazing sun : again I am more drenched with

dewy moisture than the watery stream from the spring. Salter am I than the smooth expanse of the heaving deep, and I wander about more insipid than the chill streams on land, adorned by the manifold beauty of all the hues to which the structure of this present universe owes its adornment; though again I am wan and robbed of all my colour. Give ear and believe the tenor of my words (80), utterances that a clever master will scarce be able to explain; and yet a reader who dips into them would not think them trifling. I would ask of puffed-up philosophers what name I bear).

2. The first half of the line is obviously short. I believe *wealdeð* has dropped out after *wreðstapum*; *healdeð* and *wealdeð* occur together again in ll. 5 & 22. For construction cp. *Ps.* 88¹⁰: 'Heofonas ðu wealdeð.'

5. *ymb . . . hweorfeð*, by tmesis for *ymbhweorfeð*, encompasses.

14-5. Creation says: 'I, who am the word and instrument of the Creator, include all his creatures.'

26. *wræstra* sc. on *stence* (l. 23).

31-2. *þis fen swearte*—*stinceð*: This seems to point to Peterborough, Crowland or Ely; cp. ll. 48-9 & 71.

42. *þæs*. I am reluctant to abandon the MS. reading for the weaker *þes*; *þæs* bears the arsis much better. It may refer to *heofon* in l. 38, or anticipate *middangeard* in l. 43, or be used with a vague reference to what precedes ('I am much older than the circuit thereof'). *Ymbhwyrft* is most often found with the dependent genitive *eorðan*, but also with *heofones* and *middangeardes*; cp. *Orosius* 1. 1: 'ealne ðiane ymbhwyrft ðisses middangeardes,' rendering *orbem totius terrae*.

61. *on hyrstum*: Grein renders 'im Blattschmuck' (amid the variegated leaves), confounding this masc. word, mod. *hurst* in place-names, with the fem. *hyrst*, *gehyrst*, ornament.

heasewe: the form is that of the nom. pl. of the adj. or (as here) that of the adv.

65. *sȳ*: for the form see *Siev.* § 374, N. 4-6.

66. *pernex*: a bird invented by the poet. I fear there can be no doubt that the Latin word *pernix* (see *Aldhelm* sup. l. 35, 'Plus pernix aquilis') was a will o' the wisp to our early poets, for this is the very word which so grievously led Chaucer astray, when he, misled by Italian *pernice*, translated *pernicibus alis* (*Æneid* iv. 180) 'partridges wings redely' (*House of Fame* l. 1392).

71. *hrēpre*. The choice lies between *hreppe* = *hrædre* (see l. 72), and *hrēpre* = *rēpre*, more fierce (zealous). For the former cp. *hræde* = *hræðe*, *Beow.* 991; we find *hrēðe* = *rēðe* in *Genesis* 2261, *Guthlac* 1113, and

elsewhere. I reject the tautology of *fōre hreþre* and *gonge hrædra* in following lines.

78. *heardra*. The variation of gender is noticeable throughout this piece; cp. *knescre* (l. 80), *brædre* (50) and *widgielra* (51), and see Introduction: The Gender of *x*.

82-3. These lines are repeated from ll. 50-1; there is sameness of idea, but not of wording, in the corresponding passages of the Latin.

84. The second half of this line is short.

91. For *geþeōn* = *ðýwan*, *ðýn*, see Siev. § 408, N. 12, 18.

41.

The solution of this fragment is not worth discussing. For suggested answers in all cases see the Index in the Introduction.

42. Cock and HEN

[Ref.: Sievers *Anglia* xiii. 13.]

9. *twøga ðper*: one of two (each). *Nýd*, *Æsc*, *Āc* & *Hægel* are the names of the runic characters for *n*, *e*, *a* and *h* respectively. The riddle tells us that there are two *ns*, one *e*, two *as* and two *hs*, and that there is one *n* in each name. The words are therefore *hana* and *hæn*.

11. *hwylc*: an unusual and noteworthy use of *hwylc*, not recorded in B-T. The passage may be literally translated: 'if any one unlocked the bonds of that hoard-gate with the might of the key, which held the riddle concealed with cunning bands against the sages wise in heart.'

17. *hēan mōde*. *Hēanmōde*, dejected, is not suited to the context. Grein proposed *hēahmōde*, haughty, which gives the required sense. But the same sense can be obtained by simply making *hēan mōde* two words, 'haughty in mind,' or 'with (of) haughty mind'; parallels to both these constructions are not uncommon.

43. BODY AND SOUL (MIND)

13-4. The common relation of both body and mind (soul), who is at once mother and sister, is the earth (Diet.).

16. *sprice*: I have retained this unusual form of the 1st pers. sing. both here and in 23¹¹ (Gr-W. keeps it there and alters it here). It must be due to analogy with the mutated forms of the 2d and 3d persons; *spricesð* occurs in 28¹⁰ (but *spricesð* in 20³³).

44. KEY

[Refs. : Walz 265 ; Traut. * 192.]

Dietrich also proposed Sheath, and Tupper says "either or both may be correct, as each has strong support." I doubt the applicability of the word 'pyrel' (from *purk*) to a sheath.

7. hē. In face of the positive assertions of Trautmann and Conijn, that the gender of the name of the solution is rigorously observed, it is noteworthy that the only solutions proposed for this riddle are *cæg*, feminine, and *sioð*, feminine.

45. DOUGH

'Confirmatory evidence of Dough is overwhelming.' — Tupper. But the riddle itself seems sufficient evidence, as against the only other solution suggested, Bee. Any one who has seen bread made will acknowledge the accuracy of the description : the dough swelling, making sounds (the curious little hissing explosions as the yeast works through the mass), raising the roof or surface, and being covered with a cloth.

46. LOT AND HIS DAUGHTERS

See *Genesis* xix. vv. 32-38.

1. *Wær* is a Northumbrian form.

47. BOOKWORM

This is one of the seven riddles that Tupper considers to be "based so directly upon the Latin that we may fairly regard them as translations or reproductions." The resemblance is obvious, but only in idea. The English riddle monopolizes the poetry. The Latin says the same thing three times in different words. But the reader shall judge for himself.

Symphosius, No. 16. *Tinea* (Bookworm).

Littera me pavit, nec, quid sit littera, novi.

In libris vixi, nec sum studiosior inde.

Exedi musas, nec adhuc tamen ipsa profeci

(A letter was my food, yet I know not what a letter is. In books I lived, yet I am no more studious on that account. I devoured the Muses, yet so far I have made no progress).

5. *þæs strangan*: I am not certain as to the meaning of these words. From their position I take them to be a subjective genitive : the foundation is laid by the 'wera sumes' of l. 3, who is strong.

48. CHALICE.

Prehn suggested Monstrance, but the monstrance probably dates from the 13th century and is certainly too late. See notes to Riddle 59.

49.

It may be well to explain that Diet.'s first suggestion, Uhu, is a large owl, commonly used to decoy other birds. It is exposed in the daylight and they come to torment it. This my friend, Mr. Hight, tells me he has seen in the Harz. Diet. later abandoned this solution in favor of Book-chest, which still, if somewhat timidly, holds the field. The uncertainty as to the solution reacts necessarily, to some extent, upon the translation. The subject of the riddle is something deaf and dumb (l. 2) which swallows from the hand of a *gēp* (slave?). The dumb one is in the last line said to be swarthy (*eorp*), which clearly identifies it with the 'thane' of l. 4, who is dark (*wonna*), black (*sewear*) and swarthy-faced (*saleneb*). But the poet also desires to mystify us about a race (*cyn*, l. 8), which Diet. takes to mean books, but which, as I translate (v. inf.), must mean scribes or, still better (with a pretty touch of professional delicacy), authors.

8-11. I translate doubtfully: "I will not now yet name the race who prepare thus for his use and benefit what the mute, a swarthy ignoramus, swallows as said above" (*hēr* . . . *aer* = *hēr-ær*, cp. *hēr-æfuer*).

50. FIRE.

9. *life on lissum*: for their joy in life. I take this to be one of the very rare instances where *on*, governing the dative, follows its case.

51. QUILL-PEN.

This solution, put forward in Traut.², is in possession of the field. The four creatures (l. 1) are the thumb, two fingers and the pen, and the fighting warrior that directs them (l. 6) is the arm. He compares Tatwine's riddle *De Penna*, which is 'vincta tribus' (sc. digitis). The *fæted gold* (l. 7) is the gold mount of the ink-horn; cp. 14¹⁻³.

52. TWO BUCKETS IN A WELL.

[Refs.: Trautmann in *Anglia* xvii. 396; Walz 265; Traut.² 198; Tupper 106.]

53. BATTERING RAM.

Traut. proposes Spear (neut.), although *hē* (l. 8) and *u ærra* (l. 12) appear to break his own canon, that "the OE. riddlers very carefully preserve the gender of the solutions." On the other hand, *ramm* is masc. Diet. compares 'purh his hēafdes mægen' (l. 9) with Aldhelm's *De Ariete*: 'Turritas urbes capitis certamine quasso.'

12. *fær genam*: fell into danger or (possibly) fear. There is no other occurrence of the expression, and the metre is defective.

13. in *nearowe*: *lit.* into straits, *prob.* into close conflict with it (*u æftera*).

54. CHURN.

The only competing solution is Diet.'s Baker's boy and oven. *Ofen* is masc., *cyren* fem., and there are numerous indications of fem. gender. And the whole cast of the riddle favors Churn: e.g. churning is much the more tiring and tedious work: cp. *teorode* (8), *werig pæs weorces* (10). Lastly, vogue favours this solution, and to the argument drawn from tradition great weight must be assigned.

55. SCABBARD

The scabbard is richly decorated (ll. 3, 4), and divided into quarters by a cross; probably each quarter was made of a different wood (ll. 9, 10).

5. *pæs*: of him who.

6, 7. *helwara burg ābræce*: a reference to the Harrowing of Hell, which, based on 1 Pet. iii. 19, 20, was developed in the apocryphal *Gospel of Nicodemus*, became one of the great themes of the dark ages, and furnished a well-known scene in the cycles of *Mysteries*.

12. *wulfhēafedtrēo* = *wearg-rōd* = *wearg-trēow*, O.S. *wearg-trēo*, Icel. *warg-trē*, all meaning 'gallows,' 'cross,' from *wearg* = *wulf-hēaf*: criminal, outlaw. Halliwell says that *wolf-head* is the usual old word for 'outlaw.' The reason is obvious: the outlaw had no more rights than a wolf, and there was no punishment for killing him.

56.

Loom and Thresher's flail here compete for our suffrages; the latter has mine. Let the student read the riddle once through with each solution in mind, and decide for himself.

5. Wudu. As I interpret Flail, I take *wido* (l. 2 — a very early form) and *wudu* to mean the threshing floor; *londe* (8), the ground in opposition to the air, has the same meaning. "The spears of straw were a misery to the flail, and so was the wood of the floor."

8. leolc: one of the few remnants in OE. of the reduplicating past tenses. See Siev. § 394.

10. *läfe . . . þāra flāngeweorca*: the bread, or the woven cloth. This is a frequent mode of expressing the finished product in OE.; cp. 5⁷ and 70³.

57. GNATS OR MIDGES.

[Refs.: Traut. 50; Traut.² 199.]

"I object to Dietrich's airy 'Swallows or if you like Gnats.' There was no 'if you like' about the OE. riddle." — Trautmann in *Anglia* xvii. 398.

But, one may fairly ask, is Trautmann's own course preferable, when he solemnly proposes at different times Hailstones, Drops of rain, and Storm-clouds, and with each new proposal as solemnly rejects the last?

"Anyway, Swallows hardly *tredað bearonæssas* and Gnats hardly *hlúde cirmað*." — Trautmann *ib.*

I submit that this is hardly fair criticism. In the first place, the word *tredað* must not be taken too literally. Is it not as applicable to Swallows as to Storm-clouds? And, as applied to Gnats or Midges, I find it a perfectly delightful word for their up and down motion in the summer air. And gnats hardly *hlúde cirmað*? That depends entirely on the distance from your ear. At his own selected distance the vibration of the wings of a solitary gnat produces a "chirm" much too loud for comfort or sleep.

3. *Sanges rōfe*: valiant in song. The MS. has *rope*. A word *rōw*, mild, occurs once in OE. prose to describe the itch, and Cozijn adduces that as a parallel passage in support of the reading *rōwe* here!

58. RIDING-WELL.

Diet. says such wells exist in Saxony and Prussia. Mr. and Mrs. Eirikr Magnússon well remember them in Iceland and Denmark. Mr. Hight tells me he has often seen them in brick-fields near London, also in Madras, worked by men riding on them, and he has furnished me with a sketch of one (see fig.).

14-5. I have seen no explanation of this closing sentence but Diet.'s, and

that is not convincing. He takes *ryhte rānstafas* to mean consonants, and suggests *burna*. The last word in the MS. is *furum*, for which he proposes *furðum*, and translates: 'at whose beginning is the word *rād*,' arriving thus at the compound *rādburna*.

For *furum* I have read *forma*, first. It is possible that the epithet *ryhte* is merely ornamental, and that 'three right runes are in the name' means merely that the answer is a word of three letters, of which *r* is the first (*Rād* is the name of the runic *r*). In this case the name may have been *rid*, *rōd* or *rād*.

59. CHALICE.

There can be little, if any, doubt that the solutions of 48 and 59 are the same. The only serious competitor of Chalice is Pyx. Both were circular in shape, and each might be spoken of in Riddle-language as a 'ring.' But these riddles would do too much honor to the pyx, which was a mere convenience, not a symbol, not even a sacred vessel; whereas the chalice was a sacred vessel consecrated with holy chrism.

The similarities between this riddle and No. 48 are obvious. This suffers from being, apparently, an expansion of the former, as well as from a defective text which leaves the meaning of parts quite uncertain. There is too the vagueness and dulness of phrase which unfortunately characterise so much of OE. religious poetry.

4. *nergende*, for *nergendne*: cp. Siev. § 305, N. 1. The final -e proves the adj., not the noun.

11. *Dryhten dolgdon* (= *dolgdan*). By thus altering the meaningless *dryht dolgdon* of the MS. I have tried to make sense of a difficult passage: 'Dumb, it brought vividly into his mind the name of his Lord, and into the sigh of his eyes, if he could understand the token of the noble gold, the wounded Lord.'

60. REED.

This riddle is immediately followed in the Exeter Book by the "Husband's Message," and Blackburn has put forward the hypothesis that it forms in reality the opening of the latter poem. For the full statement of his case see *Journal of Germanic Philology* III. 1 (1900). "The riddle form is not distinct here . . . we do not find the apparent contradictions that are meant to puzzle the hearer. . . . The object that speaks is plainly a 'letter,' OE. *bēam*, i.e. a slip of wood on which a message had been carved. But what follows in the

MS. is also the utterance of a letter, which is represented as delivering its errand as a living messenger might do; and when we read the whole as a single poem, we find a consecutiveness and unity so clear, etc." It is noteworthy that no other riddle occurs in this part of the MS., except the second (incomplete) form of Riddle 30, Blackburn's solution of which is *bēam*; and he attributes the intrusion of this one riddle among other poems to the connection of *bēam* with what follows and the mistake of a scribe.

Tupper retorts (*M. L. Notes* xviii. 98): "Blackburn's pretty and ingenious theory can rest only upon a studious ignoring of the correspondence between all the motives in the little A.S. poem and those in the 'Arundo' problem of Symphosius. Then, too, this theory calmly overlooks the striking circumstance, that this Latin 'Arundo' enigma has been expanded into *Kunsträtel* in several languages."

It seems impertinent to discuss the matter further after this Olympian utterance, but even Jove's outlook is limited. The following points must be duly weighed.

(1) The Lat. 'Arundo' consists of three lines, and the reader shall judge whether it anticipates "all the motives" of No. 60:

Dulcis amica Dei, ripis vicina profundis,
Suave canens Musis, nigro perfusa colore,
Nuntia sum linguae, digitis stipata magistri

(I, the god's dear mistress, that dwell near the deep banks, sweetly singing to the Muses, overspread with black hue, I am the herald of my master's tongue when pressed light between his fingers). In any case the prize this time is distinctly for the Englishman, who puts his matter so poetically, whether in riddle or lyric.

(2) The form of No. 60 is certainly unusual, not only in being non-enigmatic, but in the striking introduction of a person addressed in l. 14.

(3) The 'Husband's Message' is unfortunately very fragmentary in the opening lines, but the meaning of the first two lines is sufficiently clear, and I think Blackburn makes an excellent point in their apparent continuity from the closing lines of No. 60. I quote his rendering from the middle of l. 14 to the end of l. 2 of the 'Message':

"that boldly I might
So deliver a message to thee
In the presence of us two alone,
That to other men our talk

May not make it more widely known.*

Now to thee will I tell apart

That I sprang from the stock of the tree-race."

In fact, so specious is this continuity that one is tempted to hazard the conjecture that an unilluminated scribe started with a 'Reed' riddle, and, not recognizing it as such, attempted to weld it into one piece with the following lyric.

61.

The answers hitherto proposed are Shirt and Coat of mail. I cannot reconcile either of these with ll. 5 and 6, whereas Helmet seems to me free from difficulty. L. 5 cannot mean 'He stuck his head in my breast,' bec. *sticias* as a trans. verb means only 'stab, pierce'; whereas, as an intrans. verb, it has the very meaning here required, 'stick, remain fast.' The wearer's head may be said to stick fast in the breast of a helmet, but not in the breast of a shirt or a coat of mail. Besides, l. 6 appears to describe accurately the action of putting on a helmet: the helmet is held *upside down* in the hands before being placed on the head; so, "turned upwards he fixed me from beneath in a tight place or in a position of danger." *Rūwes nāshwæt* (l. 9) fits a head of hair better than anything else.

9. *rūwes*: see Siev. § 116.

62.

It seems pretty clear that some boring tool is intended.

1. [h]ingonges: the *h* is required for the alliteration; and *kingonges* is a much better parallel than *ingonges* to *forðāþes*.

5. *mec* . . . *æftanweardne*: the back part of me. It does no violence to the sense if one renders *æftanweardne* 'from behind,' as if it were an adverb.

7. *fareð*, the reading of the MS., is impossible, for it is contradicted by the next line: the southern man does not return to the hole; he drives me into it again.

63. BEAKER.

Once more I quote here the supposed Latin original, because it seems to me of the greatest value that the student should judge for himself the amount of

* *Lit.* "So that more men should not more widely mention it, the talk of us two."

the OE. riddler's indebtedness to models. The answer to the Latin is too obvious; the OE. enigma almost always gives you something to guess. This is one of the sixteen riddles of which Tupper says: "The use and development of one or more motives so closely suggest both the matter and manner of the Latin enigmas that we can hardly entertain a doubt of the service done to EBR. by the earlier and more bookish puzzles." In this instance I see little connection beyond the fact that in the English riddle too someone kisses the tankard; but that may be due in part to its fragmentary state.

Aldhelm vi. 9: De Calice vitreo (glass goblet).

De rimis lapidum profluxi flumine lento,
Dum frangunt flammae saxorum viscera dura,
Et laxis ardor fornacis ardet habenis.
Nunc mihi forma capax, glacieque simillima lucet
Nempe volunt plures collum confringere dextra
Et pulchre digitis lubricum comprehendere corpus.
Sed mentes muto dum labris oscula trado.
Dulcia compressis impendens bacchia buccis
Atque pedum gressus titubantes sterno ruina

(From the cracked stones I poured in sluggish stream, what time the flames broke up the hard vitals of the rocks and the heat of the furnace raged unchecked. Now I am shaped to hold things and I glitter like ice. Many, you must know, would like to break my neck with the right hand and grasp my slippery form with the fingers, for I am fair to see. But I turn their brains when I kiss their lips, holding the sweet gifts of the wine-god over their well filled cheeks. Ay, and their tottering steps headlong I bring down to the ground).

Here the fearful mutilation of the MS., becoming worse in each succeeding folio, begins seriously to affect the text. As the folios of the MS., back and front, are recorded in the margin of the text, the reader can observe that the spoilt passages begin a few lines below the top of each folio. There is a restoration of the missing parts in Diet. (xi. 478), which serves the useful purpose of making the unrestored originals appear the finest poetry.

64.

See sheet of figures.

Often the greatest amount of time and thought have been expended upon the riddles that are least worthy of them. This riddle is

still
expended upon
unnerved, but it

offers no guerdon of immortality. It resembles No. 19 in that the *names* of the runes must be read for the metre, but apparently the runes are to be taken as *letters* for the interpretation. It is pretty clearly of the "Horse-Man-Hawk" variety, and one may begin to translate thus: 'I saw [a horse] faring over the plain, bearing [a man]; to both was on the journey a possessor's joy, [hawk], likewise a share of might, [a man].' Even this is the essence of feebleness: the man is a 'share of might' both to the horse and to himself.

According to Diet. the runes stand for W I B E H A Ð E F A E A S P, which when arranged in proper order make the words: *p̃æ beah-swifeda*, ring-tailed peacock, which is his solution. The objections to this are numerous. The second A is a mistake for Æ (see text, and the table of Runes in the Introduction). The change of Ð to D is not allowable; ʒ (or þ) is required to alliterate with *þr̃yða*. Dietrich admits that *swifeda* is a coinage of his own. His solution leaves all the riddle but the runes unexplained. The *is* in *p̃æ* and the *æ* in *b̃æh* can hardly be given by two runes in the one case and one rune in the other. And so on.

Hicketier (*Anglia* x. 596-600) regards the runes in ll. 1-4 as abbreviations; two consecutive runes are to be taken together and give the first two letters of the required words, which are *wicg*, *beorn*, *hafoc*, *pegn*. Then he makes a desperate attempt to get something intelligible out of F and Æ, and S and P. Here is his argument condensed: '*Fælca* is quite a natural misspelling of a foreign word for a foreign bird. A falcon naturally rejoices when he gets free and flies. EA, not being a pair of runes like the other letters, must be the word *æa*, water, as you would naturally expect in a falcon-hunt. S P then must be in apposition to *fælca* and, as any Englishman of the 8th century would guess at once,* must be *spearhafuc*, sparrow-hawk.' As I have nothing better to suggest, I have punctuated the riddle on this basis. The concluding words, *sylfes þæs folces*, may mean that *spearhafuc* (the sparrow-hawk belongs to the *Falconidae*) is the native name for the falcon. Barnouw says they refer to the six creatures indicated by the runes.

Traut. adopts Hicketier's method, but takes the runes in the last three lines to mean *pegnas* or *þēowas*, *hafoc*, *earh*, *speru*; he does not vouchsafe any explanation.

* This intimate knowledge of the Englishman of the 8th century fills me with envy.

65. ONION

The last two lines should be compared with Symphosius No. 44: *Cepa* (onion).

Mordeo mordentes, ultro non mordeo quemquam;
Sed sunt mordentem multi mordere parati;
Nemo timet morsum, dentes quia non habeo ullos

(I bite those that bite me; of my own accord I bite no one; but though I bite, many are ready to bite me. No one fears my bite, because I have no teeth).

"A motive long connected with a certain solution may, in a later time or among another folk, become attached to other subjects and do double or triple duty. The well-known English Cherry riddle has much in common with three German puzzles—those of the Cherry, *Arbutus*, and Haw (*Hagebutte*). Side by side with this may be placed the onion-hemp-pepper motive or early Latin and English riddles. *Symph. 44* (Onion); *Exeter Bk. 25* (Hemp), 65 (Onion); *Vienna MS. 67, No. 38* (Pepper). See also *Royal Riddle Bk.*, p. 11."—Tupper (p. 6).

66. CREATION

This may be an abridgment of No. 40, with which it should be compared.

67.

The readable passages of this mutilated riddle give no reasonable clue to the solution.

68.

See foot-note to text & sheet of figures.

Traut. considers ll. 1 and 2 the beginning of an incomplete riddle, and l. 3 a separate riddle. But *on wege* in l. 3 seems to refer to l. 1. Ll. 1 and 2 are almost identical with the first two lines of No. 36, which shows that they are not a complete riddle in themselves. The answers Winter and Ice have been proposed; in either case the word *bone* (l. 3) is feeble and inaccurate. It would seem to me to point rather to something in the nature of petrification, recalling to mind various objects that I once possessed that had been petrified in the Dripping Well at Knaresborough in Yorkshire.

69. SHEPHERD'S PIPE

2, 3. wōh orþoncū geworht: made crooked with skill. Diet. says he has seen such a shepherd's pipe with bent mouthpiece.

3. *eaxe twā*: apparently the stops on either side, which make the creature seem to "sing through its side."

5. *stonde*: one would rather have expected *stondeð*, but the meaning of these last two lines is obscure.

70.

It seems to me that the subject of this riddle is Iron, first in the ore (ll. 1-3), then made into a weapon (ll. 3 *seq.*).

2. The first half of this line has usually been taken with l. 1. I take l. 1 as an introductory statement, *rēade* being in allusion to the color of the ore, red or brown haematite (ferric oxide). Then *Sið and stēap wong*, with *stapel wyrta wlitetorhtra* in apposition, is the place whence the ore is obtained; cp. No. 35, ll. 1, 2. The next two lines (middle of 3 to middle of 5) describe the making of a weapon, apparently (*for minum gripe*) a weapon of offence; cp. 5⁷.

71. Ox

Diet. (xi. 481) has a restoration of the opening lines, inspired by the belief that the solution is Axle.

5, 6. *fēower . . . swæse brōþor*: the cow's dugs (OE. *tittas*, masc.). Later, in an almost humorous touch, this milking process is given over to the swart herdsman (ll. 9, 10).

14-7. It is in Cynewulf's manner to sympathise in this fashion with the suffering and joy of animals. — Brooke.

72. LANCE OR SPEAR

Diet. (xi. 481) has a restoration of the mutilated lines, which is also given in Gr-W. iii. 225.

1. Cp. the opening of No. 35.

23. *Þristra sum*: one of the bold, i. e. with bold or shameless companions.

27-9. "Bold in his journeying, he eagerly turns away thence, from that camp (l. 25), does the warrior who knows my ways."

73.

No satisfactory solution has yet been proposed. Aldhelm has a riddle (x. 18) *De lignine* (Cuttle-fish) which bears some slight resemblance to this:

Nunc cernenda placent nostrae spectacula vitae:
 Cum grege piscoso scrutor maris aequora squamis,
 Cum volucrum turma quoque scando per aethora pennis,
 Et tamen aethereo non possum vivere flatu

This time my life affords a spectacle pleasant to see. Amid shoals of fish with my scaly form I search the waters of the sea, amid flocks of birds too upon my wings I soar through the air, and yet I cannot live by breathing air). Hence Diet. in 1859 doubtfully suggested Cuttle-fish as the solution, and in 1865 withdrew it as "nowhere near" (gar nicht nahe gekommen). Nevertheless Walz revived this defunct solution because Pliny says "*loligo etiam volitat extra aquam*," and because Pliny says something else which does not explain l. 4. Moreover, l. 1 is for the present fatal to the cuttle-fish.

Tupper (p. 100) proposes 'Siren' and I had better quote him. "I find a clue in two Latin riddles in Reusner's collection; the first is by Scaliger (R. 1. 177):—

Me fugere pice et velo victricia signa,
 Qua sum, qua non sum foemina, piscis, avis.

The second is by Reusner himself (R. II. 77):—

Foemina, piscis, avis sum, nautas fallere docta,
 Sum scopulus, non sum foemina, piscis, avis.

The answer to each of these is Siren. Now the word appears several times in the Anglo-Saxon glosses (B-T., s. v. Meremen), and the creatures themselves were well-known in British waters. Gervase of Tilbury, in his *Otia Imperialia* (1211) c. LXIV. p. 31, describes the '*Sirenes maris Britannici*,' their woman-fish shape and their song. No mention is made in the Latin riddles of the double sex referred to in E. B. R. lxxiii.; but it is noteworthy that in Middle High German 'Siren' appears sometimes as a male water-sprite. Had it not been for the evidence of the Reusner enigmas—with their interesting ascription of Protean traits to Sirens—I should probably have offered as a solution 'Dolphin' or 'Sea-pig' ('Merreswin'—common enough in A. S. vocabularies, B-T.), as this fish was supposed to possess the power of assuming other forms (Gervase, c. lxxiii. p. 30). This is not convincing. The Reusner enigmas are not sufficiently close parallels to lead to the abandonment of an otherwise favoured solution. Besides, has not Tupper lost sight of the words, 'on āne tīd,' at one time?

Finally, Traut.^s proposes Water: the young woman is the spring, the grey-

haired lady is *die eisscholle* (ice-floe), the 'ænlic rinc' is snow. As snow it flies with the birds; as *eisscholle* it swims in the flood and when dead, i.e. dissolved, dives under the waves; as a spring it moves over the ground. This is ingenious, and certainly the best of the three. He compares Tatwine's riddle *De Nive, Grandine et Glacie*. But what of the 'ferð cwicu'? Traut.² translates: "I had briak life." This is not what the words 'hæfde ferð cwicu' convey to my mind, and that flaw mars the whole. Water is the answer to No. 83.

The very confidence of these doughty champions in their respective solutions, combined with their unmitigated scorn for the rival answer, should make us hesitate as to the rightness of either.

5. hæfde ferð cwicu: cp. Shelley's "Cloud": I change but I cannot die.

74.

Gr-W. prints the runes for M (as in No. 19), N, U, H. The first rune in the MS. is not quite the same as that for M in No. 19 (see sheet of figures), and is probably intended for D. These two runes, through their similarity, were sometimes confounded. The third rune is certainly not U, but L. Thorpe took them to be the runes of D N U H, and reading them backwards obtained *hund*, dog, as the solution. It is impossible to decide whether he was right or wrong.

75.

Diet. thought this might possibly be the first line of the next riddle. Perhaps the answer is Hen.

76. OYSTER.

3. *fēþelðase*: acc. sg. fem. to agree in gender with the answer, *oetra*, oyster.

5. *recceð* is altered in Gr-W. to *receð*, but see Siev. § 407 N. 12.

7. *hȳd*, like *felles* in l. 5, refers to the oyster's shell.

77.

Too broken to do anything with; so also are Nos. 81, 88, and 92.

78.

Seems to be a variant of the first line of the next riddle — possibly a file start uncrased.

79.

Diet. suggested Falcon, which is accepted by Brooke, Tupper and others. Traut.² objects : that its tongue is not hard (l. 8) ; that *eaxigestealla* (l. 1), *yrdrincs* (l. 2) and *herges* (l. 8) imply war, not the chase ; that it was not ften given to a singer as a reward (ll. 9, 10), as Diet. states ; that the subject of the riddle *gives*, and not *is given* ; that queens* do not put their hands on falcons. Without laying too great stress on any one of these objections, one is bound to admit their collective force. Walz had anticipated some of them, but he puts himself out of court by a most extraordinary misinterpretation of l. 6 : "L. 6 refers to the wooden sheath" — his answer is word. Apparently he takes *þæt on beawwe gewiton* as the subject of the sentence ; and now all he has to do is to parse *hæbbe*.

Traut.² opposes Sword and his own earlier solution *der Geer* (javelin) because we never hear of black swords or black spears. His new solution is Horn, which he recommends to us with his wonted confidence. He cites the well-known passages in *Beowulf* about *Wealhþēow* (ll. 494 ff., 620 ff., 1980 ff. ; in none of which however is the horn mentioned). In its bosom is mead, "which is made from honey grown in woods" (l. 6). And what is the tongue of a horn ? Its cry, its blast, its tone, which is well called hard.

It must be added that Trautmann accepts Horn as the solution of No. 14 *ib.*

4. *on* governs *me* in the preceding line.

80. WEATHERCOCK.

Diet.'s second solution is *Maskenhelm*, visored helmet ; but I know of no evidence to show that the English of the days of the *Riddles* were familiar with visored helmets. In any case, Weathercock seems to answer the several phrases better, with the possible exception of l. 7, which Brooke renders : 'Wheresoe'er he carries me, he who clasps the spear.' I cannot equal that with the solution Weathercock : 'Wheresoe'er He turns me who shakes the wood,' meaning that God shakes the trees and turns the weathercock with his wind. But that is the only line, I think, which is better solved by Helmet.

8. *stondende* for *stondendne* acc. masc. sing. agreeing with *me* ; cp. *þýrlwombne*, l. 11.

* *Cwēn* is not necessarily 'queen.'

82. ORE, METAL, MONEY.

5. *eorþan brðor*: fire, through whose agency the ore was brought into the service of men.

7. *hwā*: this is supposed by Diet. to mean Tubal-Cain; but I prefer to refer it to fire, spoken of above as 'first of men,' and the present tense in *ic him ysfe ne māt* lends support to this interpretation.

9. *hæftnyd*, apparently with reference to fetters and weapons of iron.

10-2. Diet. thinks that the ore is here speaking of its former way of life in the bowels of the earth.

83. WATER.

There are some indications pointing to a double answer, such as Water and Sun. There is very distinctly the double gender of *hio* in l. 27 and the masc. adjs. in ll. 35-6; but I think the 'mother' of l. 20 had better be taken as a mere repetition of the 'mother' of l. 4, i.e. Water. Again, with the reading *wolcnum*, it is a temptation to refer l. 25 to the sun: "a winsome glorious gem nigh to the clouds"; but I think it is better to take it as referring to the jewels of rain. Once more, the word *pāra* in l. 55 seems to show clearly that *x* is twofold; but again I think it better not to dualise the answer, but to take the plural form as covering the different manifestations of water.

The riddle holds out a certain promise of beauty which is hardly fulfilled. This is not entirely due to its mutilated condition: ll. 30-4 are obscure, and cast in an unusual 'high-falutin' style, poor at the best. It is to be feared that, after a secular youth, the riddle passed some time in a monastery.

4-8. Diet. quotes two lines from each of Aldhelm's riddles on the same subject (III. 1 and IV. 14):

Nam volucres caeli nantesque per aequora pisces
Olim sumpserunt ex me primordia vitae

(For the birds of heaven and the fishes that swim about the sea in former days took the first beginning of life from me).

Quis numerus capiat, vel quis laterculus aequet,
Vita viventum generem quot millia partu?

(What number would contain or what register would be equal to holding the many thousands of living creatures I bring to birth?)

21. *bewreþed*: ἀπαξ λεγόμενον. I cannot find the word in any dictionary, but its meaning, 'upheld,' is easily inferred from the simple verb.

30. *þæs þe*, of [all] that which, the gen. *þæs* being governed by the our superlative advs.

31. *sāwe*. *Bearn* is certainly plural, and *sāwe* in a relative clause may easily stand for *sāwen*: "and which the children of men have seen with their eyes"; but the line could also mean "and which saw the children of men with its eyes."

32-4. "So that glory weaves the might of the children of the world," or (with a comma at the end of l. 31), "as the might of the children of the world weaves that glory" — I do not know what these lines mean, even with Grein's *gefrigen hæbbe* supplied in l. 33.

35. *frōdra*, probably 'older,' not 'wiser,' just as *frōd* is 'old' in 82¹.

38. *firene dwæsseð*: Diet. thinks the reference is to baptismal water washing away sin.

84. FISH AND RIVER.

Taken from Symphosius No. ¹²11, *Flumen et Piscis*:

Est domus in terris, clara quae voce resultat :
Ipsa domus resonat, tacitus sed non sonat hospes;
Ambo tamen currunt, hospes simul et domus una

(Its home is in the earth, and it reëchoes with loud voice: the home itself re-sounds, but the host is mute and makes no sound; both however run, the host and the home run together).

85. ONE-EYED SELLER OF GARLIC (OR ONIONS).

See sheet of figures.

Cp. Symphosius No. 92:

Cernere jam fas est, quod vix tibi credere fas est :
Unus inest oculus, caput sed millia multa,
Qui quod habet vendit; quod non habet, unde parabit ?

(Now you may see what you may hardly believe : there is one eye, but many thousand heads. Whence shall he, who sells what he has, get what he has not ?)

4. The alliteration is supplied by the numerals *twēgen* and *twelf*.

5. *yrnan* : the absence of alliteration seems to point to the earlier form *rinnan*.

7. *ic*. It will have been observed that the *ic* of the Riddles is often the poet, as in Nos. 29 and 34, the unknown personality that so often shows itself for

a moment in OE. poetry, only to withdraw into the deeper obscurity; still more often *ic* stands for *x* (the solution). In the latter case the first person is usually maintained consistently throughout; this is the only instance in which we have the 3d person throughout the riddle, and the 1st person suddenly introduced in the closing question. Conversely, in No. 35, we have the 1st person right through to the closing question, which is in the 3d. In no. 19 *ic* is apparently used first for the poet and last for *x*.

86.

This riddle is now in a tantalising state: several phrases excite curiosity, which remains unallayed. For conjectures see Index in Introduction.

4. *on*: this adverbial use is noteworthy; cp. 'hold on.'

87. ANTLES, ANTLEES.

14. *eard*: the head of the stag.

þe wit on stōðan: 'on which we two stood,' the apodosis being implied. But perhaps *þe* should be *þz*, in which case this clause is the apodosis: 'because we two stood upon [it].'

19. *æfter cuman*: 'succeed,' when the antlers are cast in Spring.

21. The second half of the line is metrically defective.

23, 24. *bordes on ende*: on the gable; cp. *hornæl* 3⁸, *hornsele* Gen. 1821, *hornreced* Beow. 703. Ll. 32-3 are supposed to describe the horn's feelings on being made fast to the gable.

26. Herzfeld proposes *brōþor mīn* for the scansion (type B).

27. *eorþan scēata*: gen. depending on *hwær*; cp. *πού γῆς*.

31. *onþungan*: past pl. of **onþinkan*, extant only in the contracted form *onþēon* (q. v.). Siev. § 186, N. 4; Wyatt, *OE. Gram.* § 81, N. 6.

32. *unsceafta*: evil creatures; not in any dictionary, or in Napier's 'Contributions.'

The Latin Riddle (Grein 90).

Between Nos. 88 and 89 the following Latin riddle is found in the MS.:

Mirum mihi videtur: * lupus ab agno tenetur;
obcurrit agnus [rupi] et capit viscera lupi.
Dum starem et mirarem, vidi gloriam magnam:
duo lupi stantes et tertium tribul[antes]
III pedes habebant, cum septem oculis videbant.

* MS. videtur mihi.

Dietrich supposes the answer to be "a wolf caught in the shoots of a hop-ant which has five buds." Henry Morley gives as solution "the Lamb of God"! Trautmann thinks that the Riddle contains two problems, and that the first, ll. 1 and 2, means that a man named Lupus has a cancer on his face! The reader whose curiosity has been aroused may consult Hicketier, *Anglia* . 582; Trautmann, *Anglia* xvii. 396; Erlenmann, *Archiv f d S d u S* III 1903) 59; Tupper 105; Bradley, *Mod. Lang. Review*, Oct. 1911, p. 436.

89. KEY.

It may be useful to give here Symphosius No. 4, as an instance of a number of Latin riddles which bear so slight a resemblance to the OE. enigmas on the same subjects that it is impossible to say in a given case whether the author was acquainted with the Latin analogue or not.

Clavis (key).

Virtutes magnas de viribus affero parvis.
Pando domos clausas; iterum sed claudio patentes.
Servo domum domino; sed rursus servor ab ipso

(I bring great power from little strength. I open houses when closed up; but again I shut them up when open. I keep the house safe for its owner; yet again I am kept safe by him).

2. *searopila*: instrumental genitive.

3-7. 'Oft I gape at what is fixed over against me, when girded with rings I must thrust hard against the hard [bolt], pierced from behind I must shove forward what protects my lord's heart-easing wealth at midnight.'

5. *hearde*, glossed and translated above as an adv., is possibly the weak form of the adj. agreeing with 'ic.'

7. See sheet of figures. Sievers (*Anglia* xiii. 4) has proved conclusively that the name of the W rune was 'wynn,' not 'wēn', and that 'mōd-wynn' = wealth: 'lifwynna dæl' (*Cris* 807) is parallel to 'feoh'; the dragon's hoard is 'hordwynn' in *Beowulf* 2270; 'ēðelwyn' is parallel to 'lond' and 'eard' in *Beowulf* 2492.

11. *willum sinum*, 'for his own pleasures,' I connect with *lāfe pic-gan* in l. 10. These last two lines seem to indicate that the *frēa* was a famous warrior in troublous times.

90. "Bōc" (BEECH, BOOK).

This riddle is omitted by Thorpe and Grein. Traut.'s solution is *dis Bæch* (beech), but it seems to me that OE. *bōc* is better, as covering both 'beech,' with its several uses, and 'book.'

1. *brūna*: possibly referring to the beech-mast.

2, 3. *feorhbora* and *wynnstaþol* are neither in the Dictionaries nor in Napier's 'Contributions.'

3. This line may refer to the early use of beech as writing material.

4. *gold*: the value of books is suggested by two OE. words for 'library,' *boc-gestræn* and *boc-hord*.

5. *hildewæpen*: the word *bōc-scyld* shows that beech was used for making shields.

91. HORN (antler, ink-horn).

12. *fūsum*: apparently, the eager hunters.

13, 14. *gingra brōþor* . . . *earde*: cp. 87¹⁸⁻²⁰.

21-2. 'But I suffer all those torments which bit the board,' i.e. the antler, when made into an ink-horn, was pierced by the nails which fastened it to the stand. Cp. the similar experiences of the horn that was secured to a gable in 87³²⁻³.

93.

Unfortunately we close with a poor riddle, the text almost certainly corrupt, the solution uncertain. Dietrich's solution is "Wandering Minstrel," Trautmann's is "Riddle." Both have a certain appropriateness. If the former is correct, one might imagine this riddle to be a bit of poor cajolery to win presents from the scop's hearers; if the latter, one might suspect it to be a kind of monkish colophon to the collection. The arguments are lengthy and wearisome: the references are Diet. xi. 487; Trautmann in *Anglia* 6 Anzeiger 158, 7 Anzeiger 210; Nuck in *Anglia* x. 394; Hicketier in *Anglia* x. 584; Traut. 206. Trautmann, as usual, asks the reader to follow him in rejecting his own emendations: in l. 4 he first proposes *fremdes gefia*, then *fremdes fæðm*, and finally *fremdes fār* (for *ær*); the last gives us "irreproachable metre, good sense and correct speech"! *Gefræge* (l. 3) is to be taken in its original sense, "erfragt"; and we are to read *gong* for *gōd* (l. 6). Parts of the enigma apply almost equally well to the riddler and to the riddle! The close appears to favour Trautmann's answer. On the other hand, the

general tenor of the poem, and in particular ll. 4-6, seem to me to *Poesie* ii. the 'Minstrel' solution. But it is a poor composition and not worth discussion.

3. I have adopted Thorpe's proposal, to read 'fēre' for 'fēreð'; the use 'reate' (l. 2) seems to require such an antithesis; second, because 'andra hyht' seems an impossible subject to 'fēreð.'

4-6. It is generally agreed that these lines are corrupt. Even with emendations, I can get only the following, barely tolerable sense: 'I will, and the joy of plunderers (prob. = money, reward) will fall to the lot of me a stranger, sooner than to friends, if I am to have prosperity in the business of bright success.' For this meaning of 'stondeð' see *standan* xii. in B-T. *end*

This:
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Concise Bibliography*

I. THE MANUSCRIPT.

in Næ unique authority for the West Saxon text of the Old English Riddles is famous Codex Exoniensis, or Exeter Book, in the Chapter Library of Exeter Cathedral. It will be seen from the folios of the manuscript printed in the text, that the Riddles occur in three different places of the manuscript, viz., on folios 101 recto-115 recto, 122 verso-123 recto, and 124 verso-130 verso. These last folios are the last of the whole manuscript, and they have suffered terrible mutilation. It is supposed that a burning piece of wood fell upon the manuscript lying face downwards and burnt a deep hole through thirteen or fourteen leaves, from folio 130 backwards to folio 117; at folio 119 the script begins to be affected, and the lacuna on every page gradually increases in size. The disastrous consequences are seen in the text of Riddles 63-93. Folio 130 is also fearfully stained. It will be noticed that the end of Riddle 40 and the beginning of 41 are both missing: since there is no gap in the manuscript as it stands, the most probable explanation is that one or more leaves are missing here. Thorpe thought that the same thing had happened after Riddle 20.

Some peculiarities of the manuscript are reproduced from my own tracings on the sheet at the beginning of the volume. One of these peculiarities may be noticed here: the last word in some riddles, e.g. 37, 45, 69, 70, 85, comes at the end of the first manuscript-line (which rarely corresponds with a verse-line) in the next riddle. For instance, 'hätte,' the last word in 85, comes at the end of the first manuscript-line in 86, with a gap of $1\frac{1}{2}$ inches between it and 'wombe.' See sheet of figures.

II. EDITIONS, ETC.

1831-2. R. CHAMBERS, *British Museum Transcript of the Exeter Book*, Addit. MS. 9067.

1842. B. THORPE, *Codex Exoniensis* pp. 380-441; 470-472; 479-500.

* In accordance with the plan of the series, this bibliography consists of "a carefully selected list of the critical and historical materials which are really helpful in the study of the text." Other works are referred to in the Notes on particular Riddles.

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W. M. CAEIN, *Bibliothek der angelsächsischen Poesie* ii.

GREIN-WÜLKER (R. P.), *Bibliothek der angelsächsischen Poesie*

F. TUPPER, *The Riddles of the Exeter Book*.

III. TRANSLATIONS.

B. THORPE, parallel with text as above.

C. W. M. GREEN, *Dichtungen der Angelsachsen stabsreimend*
207-247.

I CRITICISM: LANGUAGE, METRE, HISTORY, ETC.

185. H. LEO, *Quae de se ipso Cynewulfus . . . tradiderit*.

1859, 1865. F. DIETRICH, *Die Rätsel des Exeterbuches*, *Hauptz. Zeitschrift* xi. 448-490; xii. 232-252.

1883. A. PREHN, *Komposition und Quellen der Rätsel des Exeterbuches*, *Neuphilologische Studien* iii. 145-285.

1885. R. WÜLKER, *Grundriss . . . der angelsächsischen Literatur*, 147-170.

1890. G. HERZFELD, *Die Rätsel des Exeterbuches und ihr Verfasser*, *Acta Germanica* ii. i.

1891. E. SIEVERS, *Zu Cynewulf*, *Anglia* xii. 13-21.

1892. S. A. BROOKE, *The History of Early English Literature*.

1894. M. TRAUTMANN, *Die Auflösungen der Altenglischen Rätsel*, *Anglia*, Beiblatt v.

1895. M. TRAUTMANN, *Zu den altenglischen Rätsel*, *Anglia* xvii.

1900. A. MADERT, *Die Sprache der altenglischen Rätsel des Exeterbuches und die Cynewulffrage*.

1903. F. TUPPER, *The Comparative Study of Riddles; Originals and Analogues of the Exeter Book Riddles*, *Modern Language Notes* xviii. 1-8; 97-106.

1905. M. TRAUTMANN, *Alte und neue Antworten auf altenglische Rätsel*, *Bonner Beiträge zur Anglistik* xix. 167-215.

1908. A. BRANDL, *Altenglische Literatur*, *Paul's Grundriss der Germanischen Philologie*.

1910. F. TUPPER, *The Riddles of the Exeter Book*.

Glossary

Mec and mē. The only matter connected with the glossary that is worthy of mention here is the use of *mec* and *mē*. Apart from a few exceptional instances, *mec* is always accusative, *mē* dative. The exceptional or doubtful instances are:

Mec. Apparently once dative (Cook's Sievers § 332 N. 4 end): *mec wisað* 3¹³, whereas 20³ and 21² have *mē wisað*. Cp. *mec engian* 27⁹ and *mē engian* 89³; but *engian* governs both cases.

Mē eight times accusative: *mē* 12¹³ seems to be qualified by *swearius*; *mē* after *wreca* 20¹⁸; and 20¹⁹, 40²⁴, 65⁵, 72⁸, 82⁴, 84⁵.

It seems worthy of note that not one of these seven riddles, in which the later accusative form *mē* occurs, had I classed as folk riddles, and six of them I had classed as learned riddles, without reference to this usage.

Glossary

[The order of words is strictly alphabetical, *æ* coming between *ad* and *af*, but initial *ð* following *t*. Roman numerals indicate the class of ablaut verbs; *wī*-, etc., that of the weak verbs; *rd*., the reduplicating; *prp*., the preteritive present verbs; *anv*., the anomalous verbs. When the designations of mood and tense are omitted, "infin." is to be understood, unless some other designation has just preceded; when of mood only, supply "ind." if no other has preceded, otherwise the latter.]

GENERAL NOTE TO THE GLOSSARY

For the following words, occurring very frequently and very easily intelligible, it has *not* been thought necessary to give *all* references; a few are given and "etc." added:

is, *sū* (prep.), *eom*, *bið*, *ic*, *ac*, *ond*, *ne*, *nā*, *nō*, *ðonne* (demonstr. and rel.), *hæ* (nom. masc.), *oððe*, *under*, *ðurh*, *mid* (prep.), *nū*, *hātan* ("to be called," since it occurs always in the same formula), *gif*, *oft*, *hwilum*, *ðær*, *æt*, *æ* (nom. of def. article), *æfter*, *mā*, *me* (acc. of *ic*).

A.	
<i>ā</i> , <i>aa</i> , adv., <i>always</i> , 5 ⁹ , 34 ⁶ , 43 ⁵ , 84 ⁶ .	<i>ac</i> , conj., <i>but</i> , 3 ⁷ , etc.
<i>ābelgan</i> , III, <i>provokes</i> , <i>anger</i> , w. d. pres. 1 sg. 20 ³² .	<i>āc</i> , m., <i>oak</i> , 55 ⁹ .
<i>ābēodan</i> , II, <i>announce</i> , 60 ¹⁶ .	(2) the rune <i>Ā</i> , n. pl. 42 ²⁰ .
<i>ābiddan</i> , v, <i>ask for</i> , <i>get</i> , <i>obtain</i> , pret. 3 sg. <i>ābæd</i> , 55 ¹² .	<i>ācennan</i> , wī, <i>bear</i> , <i>bring forth</i> , pret. ptc. 40 ⁴⁴ , 50 ¹ , 83 ¹ .
<i>ābreccan</i> , IV, <i>break down</i> , <i>conquer storm</i> , pret. opt. 3 sg., 55 ⁷ .	<i>adela</i> , m. wk., <i>dirt</i> , <i>evil</i> , d. sg. 40 ³² .
<i>ābrēgan</i> , wī, <i>terrify</i> , 40 ¹⁷ .	<i>ādle</i> , f. wk., <i>sickness</i> , 43 ⁴ .
	<i>ādrifan</i> , I, <i>drive out</i> , pret. 3 sg. 91 ¹⁴ .
	<i>æfensceop</i> , m., <i>evening-bard</i> , 85.

- æfre**, adv., *ever*, 39²⁰, 40^{9, 65, 67}, 60⁸, 83⁵.
- æftanweard**, adj., *hinder*, a. sg. m. 62⁵.
- æfter**, prep., w. d., *after*, 12¹⁵, 27¹⁷, 28¹⁵, etc.; *through*, *along*, 33¹.
- æfter hondum**, *from hand to hand*, 30⁵; *æfter gecyndum*, *after (their) kinds*, 39¹⁵; *mægburg . . . ðe ic æfter wōc*, *the family from which I sprang*, 20²¹.
- æfter**, adv., *afterwards*, 39²³, 59⁵.
- æftera**, comp. adj., *hinder*, *second*, 53¹².
- æfterweard**, adj., *after*, *following*, *hē mē æfterweard weorðeð*, *he is after*, i.e. *pursues me*, 15¹⁴.
- æghwā**, indef. pron., *each one*, *everyone*, 65².
- æghwær**, adv., *everywhere*, *in every way*, 40¹³, 18, 30, 37, 50, 69, 82.
- æghwæðer**, *from*, *each*, g. sg. m. 46⁵.
- æghwylc**, pron., *each one*, 39²⁵; a. sg. m. 39⁵; g. 36⁹.
- ægðer**, pron., *either*, a. sg. neut. 39¹¹.
- æht**, f., *property*, *possession*, 70¹, 78¹; d. pl. 87²⁶.
- ælde**, pl. m., *men*, *manhood*, g. 83³¹, 93²⁰; d. 33⁴, 56, 33¹¹, 80⁶.
- ænig**, pron., *any*, 40²¹, 86, 60³ (v. sub. fca); a. sg. neut. 39²⁷, 93²⁰; g. sg. m. 59¹⁴; d. 13⁵, 23^{11, 15}, 71¹⁶, 783¹⁵.
- ænlic**, adj., *unique*, *peerless*, 73².
- ænlice**, adv., *in a unique way*, *splendidly*, *beautifully*, 40²⁵.
- ær**, adv., *before*, *formerly*, 11², 21⁵, 67, 111¹⁰, 131¹⁰, 237⁹, 271², 289, 447, 491¹, 652, 724, 26, 872⁸, 912⁷; *ær oððe nūð*, *sooner or later*, 60⁸.
- ær**, conj., *before*, 21¹, 56, 54⁹, 55⁶, 932⁷; *hwonne ær*, *how soon*, *when*, 31¹³.
- ærendean**, w2, *bring a message*, (2) *intercede*, *plead*, 48¹.
- ærendspræc**, f., *message*, a. sg. 60¹⁵.
- ærest**, -ist, adv., *first*, 35², 40⁷, 82⁵.
- ærra**, compar. adj., *first*, *former*, 53¹².
- æsc**, m., *ash-tree*.
(2) *spear*, d. pl. 22¹².
(3) *the rune Æ*.
- æt**, prep., w. dat., *at*, 31⁴, 21⁴, 31¹², 35⁷, 40⁶, 34, 43⁶, 46¹, etc.
(2) *from*, *at the hands of*,

- 20¹⁶; æt blisse, *in their merriment*, 31¹⁵.
 æt, m., *food, meal*, g. sg. 40⁶⁵.
 ætgædre, adv., *together*, 53¹¹, 55¹¹.
 ætren, adj., *poisonous*, 23⁴.
 ætsomne, adv., *together*, 22¹, 42⁷, 84³.
 æðele, adj., *noble, exalted, distinguished*, n. sg. f. 79⁵; g. sg. wk. 59⁹; d. pl. 43¹.
 æðeling, m., *nobleman*, g. sg. 78¹, 79¹; n. pl. 49⁷; g. pl. 46⁵.
 æðelu, neut. pl., *nobleness, excellence*, a. 55⁸.
 ægan, prp., *possess, opt.*, 3 pl. 41⁵.
 w. neg. pref. pres. 1 sg. nāh, w. g. 3⁶, 3 sg. w. a. 27¹⁴.
 ægen, pron., *with poss^{ve} adjs., own*, a. sg. neut. 9⁶, 44⁴, 54³.
 ægetan, w. 1, *destroy*, pret. 3 sg. 82⁷.
 æglæc, n., *tribulation, calamity, torment*, a. sg. 80⁶; d. sg. 3⁷; a. pl. 91²¹.
 æglæchād, m., *terrible condition*, d. sg. 53⁵.
 ægnian, w2, *claim, take possession*, pret. 3 sg. 91¹⁴.
 ægyfan, v, *give*, pres. 1 sg. 79¹⁰.
 æhebban, vi, *raise up*, pres. 3 pl. 7³; pret. 3 sg. āhōf, 10⁹.
 āhreddan, w1, *deliver, recapture*, pret. 3 sg. 29⁹.
 ālōdan, 11, *grow, (trans.) bring up*, pret. ptc. 83³⁰.
 ām, m., *reed of a loom*, n. pl. 35⁸.
 āmæstan, w3, *fatten*, pret. part. 40¹⁰⁵.
 an, prep. = on, in, w. d. 42¹⁰, 53¹⁰.
 ān, num., *one*, n. sg. m. 9³, 42¹⁰, 83¹⁰; f. 52⁵; a. sg. m. 49¹, 55¹¹, 85⁶, 91²⁵; ænne, 80³; f. 73²; neut. 85³; g. sg. f. 43¹³; d. sg. m. 32⁶; f. 83³⁹; g. pl. 36⁹.
 As indef. art., a, an, n. sg. m. 15⁷; neut. 21¹², 83¹; a. sg. f. 56¹, 75¹; d. sg. m. 10⁴; ānra gehwylc, æghwylc, *each one*, 13⁵, 36⁹.
 (2) *alone, only*, (gen. wk.) n. sg. m. 36⁸, 40²¹, 90; d. sg. (strong) 25³; d. pl. 60¹⁵.
 āna, v. ān.
 ānæd, n., *desert*, d. sg. 60⁵.
 and, ond, conj., *and*, 1¹, etc.
 ānfēte, adj., *one-footed*, a. sg. f. 58¹.
 anfōn, rd. contr., *receive*, pret. 3 sg. anfeng, 42³.
 ānforlæstan, rd., *abandon*, pret. 1 sg. 71⁹.
 ānga, adj., *sole, singular*, 87²¹.

ānhaga, m. wk., *a lonely dweller*, 5¹.

anstellan, wī, *bring about, devise*, pres. 1 sg. 3⁵⁹.

anwaldā, m. wk., *ruler, governor*, 40⁴.

ārāran, wī, *raise up*, pres. 1 sg. 82⁹; pret. ptc. 37⁷.

ārētan, wī, *gladden, delight*, pres. 1 sg. 6⁶.

ārisan, 1, *arise, rise up*, pres. 3 sg. 3²⁰.

ārlice, adv., *honourably, kindly*, 9⁶, 43⁴.

ārstaef, m., *favour*, d. pl. 26²⁴.

ārtypan, wī, *strip off*, pres. 3 sg. 76⁷.

āscūfan, 11, *draw forth, bring out*, 89⁶.

āsecgan, w3, *declare*, 1².

āsettan, wī, *set, set up, erect*, found, 9¹¹, 29⁶.

āstigan, 1, *arise*, pres. 1 sg. 1³; 3 sg. 3⁴⁹.

āswāpan, rd., *sweep off, drive off*, pres. 1 sg. 23⁵.

ātāon, 11, contr., *take out, draw out*, pret. 3 sg. 61².

ātimbran, wī, *build*, 29⁵.

atol, adj., *terrible, dire*, 3⁴⁹, 22⁷.

attor, n., *venom*, a. sg. 23⁹.

attorspere, n., *poisoned spear*, d. pl. 17⁹.

ātyhtan, wī, *bring forth, precreate*, pret. ptc. 50³.

āðringan, 111, *break forth*, pres. 1 sg. 3¹².

āðrintan, 111, *sawell*, pret. ptc. 37².

āweaxan, rd., *grow up*, pret. 1 sg. 9¹⁰, 10³, 72¹.

āweccan, wī, *awaken*, pret. ptc. n. pl. m. āweahte, 13⁸.

āwefan, 11, *weave*, pret. 3 pl. 35⁹.

āweorpan, 111, *throw up, cast away*, pret. ptc. 40⁴⁹.

āwergan, w2, *encircle, cover, protect*, pres. opt. 3 sg. 40⁴⁷.

āwrecan, wī, *drive out*, 89¹¹.

āwðer, pron., *either (of two)*, 87³⁰.

āwyrgran, wī, *strangle, injure, curse*, pret. ptc. 20¹⁷.

B.

bæc, n., *back*, 87²¹; d. sg. 3³⁶, 15³; under bæc, *backwards*, 22¹⁷, 89⁸.

bæl, n., *bale, funeral fire, destructive fire*, g. sg. 82².

bær, adj., *bare*, n. sg. 31²²; a. sg. n. 65⁴.

bærnan, wī, *burn (trans.)*, pres. 1 sg. 15⁵, 62¹.

bān, n., *bone*, a. sg. 39¹⁸; d. 68³.

- ānlēas**, adj., *boneless*, a. sg. neut. wk. 45³.
baðian, wī, *bathe*, pret. 3 pl. 27⁹.
be, bi, prep., w. d., *by, at, in*, 27¹⁷, 44¹, 60¹, 69⁵, 87²⁸; *be grunde, along the ground*, 21², 22¹⁵, 83³.
be-, prefix. See bi-.
beadowæpen, m., *weapon of battle*, a. pl. 15³; d. 17⁸.
beadu, f., *battle*, d. sg. 87³¹.
beaduweorc, n., *battle-work*, g. pl. 5², 33⁶.
bēag, m., *ring*, a. sg. 4⁸, 71¹², g. 59¹³.
bēaghroden, ptc. adj., *adorned with rings*, n. sg. f. 14⁹.
bealdlice, adv., *boldly*, 40¹⁶, 60¹⁶.
bēam, m., *tree*, 90¹; a. sg. 53¹; g. 55⁷; a. pl. 1⁹.
 (2) *beam*, [yoke?], d. sg. 71¹².
 (3) *ship*, g. sg. 10⁷.
bēamtelg, m., *tree-dye, ink*, d. sg. 26⁹.
bearg, m., *pig*, 40¹⁰⁶.
bearm, m., *bosom*, 66⁴, a. sg. 3³; d. sg. 43¹².
bearn, n., *child*, 20¹⁸, 83¹¹; a. sg. 9⁶; n. pl. 26¹⁸, 40⁹⁶, 41⁴, 7, 83²¹, 93¹⁰; g. 57⁶; d. 15⁹, 39¹⁸.
bearngestrēon, n., *wealth of children*, g. pl. 20²⁷.
bearonæs, m., *woody shore*, a. pl. 57⁵.
bearu, m., *wood, grove*, 30⁴; d. sg. 21⁷, 53¹, 79⁶; a. pl. 1⁹; d. pl. 27².
bēatan, rd., *beat, strike, hurt*, pres. 3 pl. 2⁶, 80⁸.
bēcnan, wī, *indicate, signify*, pres. 3 sg. 39²⁶; 3 pl. 24¹⁰.
bed(d), n., *bed*, a. sg. 4³; d. 25⁴.
bedrifan, I, *drive*, pret. 3 sg. 29⁹.
befæðman, wī, *embrace*, pres. 1 sg. 91²³.
bēgen, pron., *both*, 43¹², 87¹³, 31; g. bēga, 42⁷, 52⁷; d. bām, 43¹¹; bām, 64².
beginan, I, *gape at, take with open mouth*, pres. 1 sg. 89³.
begrindan, III, *grind away*, pret. ptc. 26⁶.
behlyðan, wī, *deprive, strip*, w. d. rei., pret. ptc. 14¹⁰.
belācan, rd., *flow round, play round*, pret. 3 sg. beleolc, 60⁷.
belcedswēora, adj., *having a swollen neck, puff-necked*, 80¹.
belēosan, II, *be deprived of, lose*, w. d. rei. pret. 3 sg. 26⁴.
belgan, III, *rage, be angry*, pret. ptc. 40¹⁹.

- bellan**, w1, *grunt*, pres. ptc. 40¹⁰⁶.
bemiðan, I, *conceal*, pres. I sg. 93¹³.
bemurnan, III, *mourn for, lament*, pret. I sg. 91¹⁸.
bēn, f., *petition, prayer*, d. sg. 59¹³.
bend, f., *bond, chain*, a. pl. 3¹⁵, 20³⁰, d. pl. 52³, 7, 53⁶.
benn, f., *wound*, n. pl. 59¹².
bennian, **bennegean**, w2, *wound*, 56²; pret. 3 sg. 91¹⁶, ptc. 5².
beobread, n., *honey-comb*, a. sg. 40⁵⁹.
beofian, w2, *tremble, shake*, pres. 3 pl. 3⁹.
bēon, anv., *to be*, pres. I sg. bēom, 3⁷⁴, 7⁸, 16⁴, 23⁴; bēo, 23⁷; 3 sg. 1⁷, 2¹¹, 3²⁴, 2⁸, etc.; 3 pl. 16⁵, 26¹⁹, 35⁵, 40¹¹, 63⁵.
beorcan, III, *bark*, pres. I sg. 24².
beorg, m., *mountain*, a. sg. 15¹⁸.
beorghlið, n., *mountain-slope*, a. pl. beorghleoða, 57².
beorht, adj., *bright*, 20³; f. 40²⁸; a. sg. m. 14⁷; n. pl., f. 11¹; wk. a. neut. 93⁶; compar. f. 19⁸.
beorhte, adv., *brightly*, 34⁹.
beorn, m., *a man, warrior*, nobleman, d. sg. 12⁶; n. pl. 31¹⁵; a. 22¹⁸; g. 60¹⁶.
bēot, n., *boast*, 90¹.
beran, IV, *bear, carry*, 55², 56¹², 64²; pres. I sg. 1¹⁵, 12², 15³; 3 sg. byreð, 3²⁹, 7⁶, 14⁵, 57¹, 90⁷; pret. 3 sg. 10¹⁰, 91²⁷; pret. ptc. boren, 63².
berian, w2, *bare, make clear, expose*, pres. 3 sg. 15¹⁵.
berstan, III, *burst, crash*, pres. 3 sg. 4⁸; biersteð, 3⁶².
bescinan, I, *shine upon*, pres. 3 sg. 72²⁰.
bescyran, w1, *deprive*, w. d. rei. pret. 3 sg. 40¹⁰¹.
besincan, III, *sink*, pret. ptc. 10³.
besnyððan, w1, *deprive*, w. d. rei. pret. 3 sg. 26¹.
bestolene, v. **bistelan**.
bestreðan, w1, *cover over* (?) pret. ptc. 83⁴³.
bētan, w1, *amend, improve*, pres. I sg. 6¹⁰, 90⁵, ? 70¹⁰.
betra, adj., compar. of **gōd**, *better*, n. sg. neut. 40²⁶.
betýnan, wk. *close*, prt. ptc. 40¹¹.
beðenian, w1, *stretch over*, pret. 3 sg. 26¹².
beðuncan, w1, *entrust*, pres. opt. 3 pl. 48⁷.

newadan, vi, *deprive*, pret. ptc. 91²⁸.

newæfan, w2, *surround, clothe*, pret. ptc. 70¹.

neweorpan, III, *cast over, cover*, pres. 1 sg. 83³⁹.

newindan, III, *wind round, encircle*, pret. ptc. 30², 82³.

bewitan, prp., *have care of, watch over*, pres. 3 sg. 83⁹.

bewrēon, I, *cover up, conceal*, pret. ptc. a. sg. f. bewrigene, 42¹⁴, 77⁷.

bewreðian, w1, *support*, pret. ptc. 83²¹.

bewyrca, w1, *make*, pret. ptc. a. sg. m. beworhtne, 35³.

bī, v. be.

bicgan, w1, *buy*, pres. 3 pl. 54¹².

bīd, n., *delay*, on bīd wriceð, *forces to stop, holds back*, 3³.

bīdan, I, *abide, wait for*, w. g. 5⁹, 15¹⁵; pres. 3 sg. 31¹²; 3 pl. 32⁵.

(2) *remain*, pres. 1 sg. 15⁹, pret. ptc. 82².

biddan, v., *beg, entreat, pray*, w. a. pers. g. rei. pret. 3 sg. 59³.

bīdfæst = bīdfæst, adj., *stable*, 56⁷.

bīdsteal, n., *resistance, bīdsteal giefed, stands at bay*, 40¹⁹.

bīfohtan, III, *deprive by fight-*

ing, deprive, w. d. rei. pret. ptc. 33².

bīfōn, rd. contr., *surround, encircle*, 40⁵²; pret. ptc. n. pl. neut. bīfongen, 26¹⁴.

bīhealdan, behealdan, rd. *hold, retain*, 40³⁹; pret. 1 sg. 72⁴.

(2) *behold, observe*, pres. 3 sg. 17⁵, 40⁹³; pret. opt. 3 sg. 60⁵.

bīhōn, rd. contr., *hang*, pret. ptc. bīhongen, *hung with*, 56¹⁰.

bīlecgan, w1, *encircle, cover*, pres. 3 pl. 26²⁵.

bīll, n., *sword*, d. sg. 5².

bīlūcan, II, *shut up*, pret. 3 sg. 61¹.

bīndan, III, *bind, tie*, pres. 1 sg. 12³, 27¹⁶; 3 sg. 38⁷; pret. 3 sg. 33⁷; pret. ptc. 217, 28⁵, 56⁶, 71¹²; a. sg. m. 4⁸.

bīndere, m., *a binder*, 27⁶.

bīniman, IV, *deprive*, w. g. rei. pret. 3 sg. 26²; w. d. pret. ptc. 27¹⁴.

bīrēofan, II, *bereave*, w. d. rei. pret. ptc. 3³¹; n. pl. 13⁷.

bīsgo, f., *labour, pains*, a. sg. 56⁷.

bīstelan, IV, *rob, deprive*, w. d. rei. pret. ptc. 27¹³; n. pl. 11⁶.

bītan, I, *bite*, pres. 1 sg. 65⁵;

- 3 sg. 65⁴; 3 pl. 5⁹, 65⁶; pres.
 opt. 3 sg. 65⁵; pret. 3 pl.
 91²²; pret. opt. 3 sg. 91¹⁷.
 bitter, adj., *bitter*, 33⁶; d. pl.
 17⁸.
 bitwēonnm, prep., w. dat., *be-
 tween*, folng. its case, 29².
 biðeccan, w1, *cover*, pret. ptc.
 biðcaht, 2⁹.
 blāc, adj., *bright, shining,
 white, pale*, d. sg. wk. 34⁴;
 n. pl. neut. 35¹.
 blæc, adj., *black*, d. sg. 10⁷; i.
 91²²; n. pl. neut. 51³; f. 57².
 blæcan, *bleach*, pret. ptc. 28⁵.
 blæd, m., *wealth, prosperity*,
 37⁷; a. sg. 93⁶.
 blætan, rd., *bleat*, pres. 1 sg.
 24².
 blandan, rd., *blend, mix, stir
 up*, pret. opt. 2 sg. 40⁵⁹;
 pret. ptc. 32², 23⁸.
 blēað, adj., *timid*, 40¹⁶.
 blēd, f., *shoot, flower, leaf, crop*,
 a. pl. 13⁹.
 blēdhwæt, adj., *flowery, fruit-
 ful*, a. pl. m. 1⁹.
 blēofag, adj., *coloured*, 20³.
 blēowe, 186⁶.
 blīcan, 1, *shine*, (2) *appear, be
 visible*, 34⁹.
 bliss, f., *bliss, joy*, a. sg. 86, 43⁷;
 d. 31¹⁵.
 blōd, n., *blood*, 91¹⁶, a. sg. 40¹⁸.
- blonca, m. wk., *a white horse*,
 a. pl. 22¹⁸.
 blōstma, m. wk., *blossom*, a. sg.
 40²⁸.
 blōwan, rd., *bloom*, 34⁹; pres.
 ptc. n. sg. 30⁴.
 bōc, f., *book*, a. pl. bēc, 42⁷.
 bōcwudu, m., *beech-wood*, d.
 sg. 40¹⁰⁶.
 bodian, w2, *announce, declare,
 foretell*, pres. 1 sg. bodige,
 81⁰.
 bold, n., *building, habitation*, a.
 sg. 15⁹.
 bona, m. wk., *murderer*, g. sg.
 20¹⁸, 72⁷, d. 25³.
 bonnan, rd., *summon*, pres. 1
 sg. 14⁴.
 borcian, w2, *bark*, pret. 3 sg.
 86⁶.
 bord, n., *board, table*, a. sg.
 91²², 29; g. 87²³, 24.
 borda, m. wk., *lid, cover*,
fringe, d. pl. 14⁹.
 bordweall, m., *shield-wall*, a.
 pl. 33⁶.
 bōsm, m., *bosom, breast*, a. sg.
 36², 14⁹; d. sg. 34⁷, 12⁶, 14¹⁵,
 23³, 37⁷, 79⁶.
 bōt, f., *recompense, reward, re-
 newing*, 37⁷.
 brād, adj., *broad*, a. sg. m. wk.
 33; comp. n. sg. neut. brædre,
 40⁵⁰, 82.

- bragnloca, m. wk., *brain-lucker, skull*, d. sg. 72²⁴.
 breahtm, m., *noise, shouting*, 3²⁵, d. sg. 4³; g. pl. 3⁴⁰.
 brēaw, m., *eye-lid*, g. pl. brēaga, 40¹⁰⁰.
 brecan, IV, *break*, 4³; pres. I sg. 72²⁶; 3 sg. 38⁶, 65⁴.
 bregdan, III, *draw, drag*, w. d. pres. I sg. 89⁸; w. a. pres. opt. 3 sg. 2¹³.
 brengan, wI, *bring*, pret. 3 sg. brōhte, 22¹⁷, 59⁸; pret. ptc. n. sg. brōht, 12⁷.
 brēost, n., *breast*, n. sg. 15¹⁵.
 brerd, m., *margin, surface*, a. sg. 26⁹.
 brim n., *the sea*, g. sg. 2¹³, 10⁷.
 brimgiest, m., *sea-guest, mariner*, g. pl. 3²⁵.
 bringan, III = brengan, wI, *bring*, pres. I sg. 8⁵; 3 sg. 11⁹; pret. ptc. 21⁷, 27².
 brōga, m. wk., *terror, horror*, n. pl. 3⁵¹.
 brōðor, m., *brother*, 43¹¹, 82⁵, 87¹³, 23, 26, 91¹³; n. pl. 87²⁰; a. 31²².
 brōðorlēas, adj., *brotherless*, 87²⁴.
 brū, f., *eye-brow*, g. pl. 40¹⁰⁰.
 brūcan, II, *use, enjoy*, w. g. 20³⁰, 26¹⁸, 40¹⁰⁰; pres. 3 sg. (w. pl. subj.) 28¹⁰; 3 pl. 32¹²; pres. opt. I pl. 41⁷.
 brūn, adj., *brown*, f. wk. 60⁶; neut. 91¹⁶; a. sg. m. 26⁹, g. pl. 90¹; d. pl. 17⁸.
 brȳd, f., *bride, lady*, 12⁶, 45³; d. sg. 20²⁷.
 būgan, wI, *inhabit, dwell*, w. a. pres. I sg. 7², 15⁸; 3 pl. 67¹⁵.
 būgan, II, *bend*, 72⁷; pres. ptc. d. sg. f. būgendre stefne, *with pliant, or modulated, voice*, 8⁶.
 būr, n., *bowyer, cottage, dwelling*, a. sg. 29⁵.
 burg, f., *city, castle*, a. sg. 55⁷; d. byrig, 29⁵; d. pl. 3⁴⁰, 5¹, 5⁹, 8⁶, 34¹, 82², 93⁶.
 burghlið, n., *castled hill, slope of the stronghold*, d. pl. b-hleoðum, 27².
 burgsæl, n., *castle-hall*, a. pl. burgsalo, 57⁵.
 burgsittende, pl., *dwellers in the castle, people*, g. pl. 25³.
 burne, byrne, f. wk., *torrent, mountain-stream, water*, a. sg. 22¹⁸; g. 3⁶².
 būta, pron., = būtū, neut. of bēgen, *both*, 54⁶.
 būtan, prep., w. d., *without*, 48².
 byden, f., *barrel, tun, butt*, d. sg. 27⁶.
 byht, m., *bight, bay*, a. sg. 22¹².

byht, n., *dwelling, habitation*,
a. pl. 7³.
byledbrēost, adj., *with breast*
like a beak, puff-breasted,
80¹.
byrnan, III, *burn* (intr.) pres.
ptc. 30⁴.
byrne, v. burne.
byrne, f., *byrnie, corslet*, 20³.
bysgian, w2, *agitate, trouble*,
pret. ptc. 30³.
bysig, adj., *busy*, 30¹.

C.

cæge, f. wk., *key*, g. sg. 42¹².
cald, adj., *cold*, comp., 40⁵⁴.
calu, adj., *callow, bald*, 40⁹⁹.
caru, f., *care, trouble, sorrow*,
a. sg. 43⁸.
ceaster, f., *city*, a. sg. 59¹⁶.
cēne, adj., *bold*, comp. 40¹⁸.
cennan, w1, *bring forth, bear*,
pret. 3 sg. 35²; ptc. 39¹⁵.
cēol, m., *keel, ship*, d. sg. 32⁸,
18⁴, 33².
ceorfan, III, *carve, hew*, pret.
ptc. 28⁴.
ceorl, m., *churl, countryman*,
a. sg. 27⁸, g. 25⁶.
cīgan, w1, *call*, pres. 1 sg. 89.
cirman, w1, *chirm, cry out*, pres.
1 sg. 83; 3 pl. 57⁴; pret. 3
sg. 48³.

clængeorn, adj., *desirous of*
purity, cleanly, 83²⁶.
clengeð, 28⁸; perh. a noun in
a sg., meaning *merriment*,
jollity.
cleopian, w2, *call out*, pret. 3
sg. 33².
clif, n., *cliff*, a. pl. cleofu, 32⁸.
clomm, clamm, m. f., *bond*,
fetter, a. pl. 31⁵, 42¹².
clympre, m., *lump*, 40⁷⁵.
clyppan, w1, *embrace*, pres. 3
pl. 26²⁶.
cnēo, n., *knee*, a. pl. 44⁵.
cnōsl, n., *offspring, kindred*,
tribe, g. sg., 18⁴, 43⁸.
cnyssan, w1, *strike*, 35⁸.
cofa, m. wk., *chamber*, d. sg.
63⁴.
comp, m., *battle, strife, contest*,
g. sg. 20³⁵; d. 62.
compwæpen, n., *battle-weapon*,
d. pl. 20⁹.
conn, const, v. cunnan.
cræft, m., *craft, skill*, 83¹¹;
a. sg. 31¹³; g. 82¹³; d. 42¹³,
72²³; d. pl. 31¹⁰.
(2) *might, strength*, d. sg.
21⁷, 72²², 83²⁶; d. pl. 35⁹.
crēodan, II, *crowd, press*, pres.
3 sg. crýdeð, 32⁸.
Crist, m., *Christ*, 62.
cuma, m. wk., *guest, stranger*,
43¹⁶.

uman, IV, *come*, 87¹⁹; pres. 3 sg. 34¹, 37⁶, 40⁵⁵; pres. opt. sg. *cyme*, 5³, 63⁸; *cume*, 15¹⁰; pret. 1 sg. 65²; 3 sg. 10⁶, 22¹, 29⁷, 33¹; 54¹; 85¹, 91¹⁶.
unnan, prp., *to be able*, pres. 2 sg. const. 36¹¹; pres. opt. 2 sg. 32¹³; pret. 3 sg. *cūðe*, 59¹⁰.

(2) *know*, pres. 3 sg. conn. 60¹¹, 69¹; pres. opt. 3 sg. 67¹⁸, 72²⁹.
cūð, adj., *well-known*, 29⁸, 33¹¹, 72²², 93¹; a. sg. neut. wk. 44⁵.

cūðe, v. **cunnan**.

cwelan, IV, *die*, pres. 1 sg. 65¹.
cwellan, wI, *kill*, pres. 1 sg. 20⁹; pret. sg. 77⁶.

cwēn, f., *queen, lady*, 79³; n. pl. 49⁸.

cwene, f., *woman*, 73¹.

cweðan, v, *say*, pret. 1 sg. 65¹; 3 sg. 48⁴, 59⁵, 67¹¹; 3 pl. 59¹²; pret. opt. 3 pl. 59¹⁷.

cwic, **cwico**, adj., *quick, living*, 65¹, 72⁴; a. sg. neut. *cwico*, 10⁶, 13³; *cwicu*, 73⁵; g. pl. 28⁸; a. pl. *the living*, 62, 38⁷.

cwīde, m., *speech, saying*, a. sg. 47⁴.

cȳmlic, adj., *comely, beautiful*, 33².

cyn(n), n., *race, tribe, kind*, 77²;

a. sg. 49⁸; g. sg. 33⁹, 60⁴; d. sg. 35⁰; a. pl. 6³; g. pl. 41², 55², 83⁸.

cyneword, n., *fitting word*, d. pl. 43¹⁵.

cyning, m., *king*, 20⁹, 40³; g. sg. 79³; n. pl. 49⁸.

cyrran, wI, *turn*, pres. 3 sg. 31¹⁰; pret. 3 sg. 22¹⁷; pret. ptc. 28⁴.

cyrtēn, adj., *comely, beautiful*, n. sg. f. 25⁶.

cyssan, wI, *kiss*, pres. 3 sg. 63⁴; 3 pl. 14³, 30⁶.

cystig, adj., *bountiful, good*, 83²⁶.

cyðan, wI, *announce, make known*, 4³, 31¹³, 93⁹; pres. opt. 3 sg. 43¹⁵; pret. 3 sg. 87³⁰.

D.

dæd, f., *deed*, d. sg. 11⁷.

dæg, m., *day*, a. sg. 20⁷, 58⁴; g. 27¹⁷; adverbially, *by day*, 27³, 49²; d. pl. 9¹, 53⁴; advbl. 5¹⁴.

dægcondel, f., *day-candle, sun*, 91³⁰.

dægrim, m., *number of days*, d. sg. 91⁶.

dægtid, f., *day-time*, d. pl. 17³, 71⁷.

- dæl**, n., *valley*, a. pl. *dalū*, 91⁹.
dæl, m., *share, portion*, 28¹, 60¹⁰, 64⁴; a. sg. 55⁴, 58⁹, 71¹⁴; d. 26¹⁰, 72⁹.
darod, m., *spear*, n. pl. 56⁴.
dēad, adj., *dead*, 73⁴; a. sg. m. 9¹.
dēaf, adj., *deaf*, a. sg. 49².
dēagol, **dēgol**, adj., *secret*, a. sg. 15²¹; a. pl. 40³⁹.
dēall, adj., *proud, resplendent*, 31²²; a. pl. 22¹¹.
dear, prp., only in pres. 1 sg. *I dare*, 15¹⁵.
dēađ, m., *death*, 15¹¹, 84⁷; d. sg. 12¹⁵, 28¹¹, 78³⁴⁹.
dēađslege, m., *death-blow*, a. pl. 51⁴.
dēađspere, n., *death-spear*, a. pl. 3⁵³.
dēaw, m., *dew*, 29¹².
dēgol, adj. v. **dēagol**.
dēgolfūl, adj., *secret*, a. sg. m. 82¹³.
delfan, III, *dig out*, pres. 3 pl. 40⁹⁷.
dēman, wī, *judge*, 28¹¹.
denu, f., *valley*, d. pl. 27³.
dēop, adj., *deep*, 22⁶; a. sg. neut. 61⁰; a. pl. m. 91⁶; neut. 91⁹; g. pl. 56⁴.
dēope, adv., *deeply*, 53⁶.
dēor, adj., *brave, strong*, 31¹⁶; d. sg. m. 12⁵.
dēoran, II, *praise, glorify*, pres. 3 pl. 11⁷.
deorc, adj., *dark*, 32¹; n. pl. neut. 34⁵; d. pl. 12⁹.
dēore, adj., *dear, precious, desirable*, 17¹⁰; a. sg. m. 43¹; comp. 83³⁶; sup. a. sg. neut. 11⁹; g. sg. wk. 33¹⁰, 41⁴.
dohtor, f., *daughter*, 25⁶, 33¹⁰, 45⁵, 79⁵; n. pl. 46²; g. 9¹².
dol, adj., *stupid, foolish*, 53³, 20³²; neut. 12⁹, 26¹⁷; a. pl. 11³, 27¹⁷.
dolg, n., *wound*, n. pl. 51³; g. 56⁴.
dolgian, wī, *wound*, pret. ptc. 53⁶; a. sg. wk. (?) 59¹¹.
dōm, m., *judgment*, d. sg. 72¹⁰.
 (2) *honour, power*, a. sg. 82¹³; g. sg. 31¹⁶.
dōn, anv., *do*, pres. 3 sg. 67⁴; 3 pl. 41⁷, 49¹⁰; pret. sg. dyde, 20²⁵; 3 sg. 91², 26³.
drēam, m., *song, mirth, revelry*, 28⁷.
drēfan, wī, *stir, trouble*, pres. 1 sg. 7²; pret. 3 sg. 22¹⁶.
drēogan, II, *suffer, labour*, pres. 1 sg. 80⁶; 3 sg. 32¹⁰; pret. 3 sg. 51⁵.
 (2) *perform, fulfil*, 58¹; pres. 3 sg. 69⁴; sīđas drēogan, *journey*, 39¹⁷; bisgo drēag,

performed labour, suffered trouble, 567.
 rifan, I, *drive, drive out*, pres. 3 sg. 40⁷⁸.
 drihten, v. *dryhten*.
 Irincan, III, *drink*, 12⁵, 71⁷; pres. 3 pl. 14¹², 20¹², 63³; pret. 3 pl. 55¹, 56¹¹, 67¹⁷.
 Irohtað, f., *way of life, lot, fortune*, a. sg. 6¹⁰.
 Iruncmennon, n., *drunken maidservant*, 12⁹.
 dryge, adj., *dry*, 40⁷⁷.
 dryht, f., *troop, multitude*, pl. *men, mankind*, g. pl. 28⁷, 41⁴; d. 3⁴⁵, 12¹⁵, 50².
 Dryhten, Drihten, m., *the Lord, God*, 40¹², 84²; a. sg. 59¹¹; g. 59⁸, 70⁹.
 dryhtfolc, n., *nation, multitude*, g. pl. 26¹⁷.
 dryhtgestreōn, n., *noble treasure*, g. pl. 17³.
 dūfan, II, *drive*, pret. 1 sg. 73⁴; 3 sg. 51⁵.
 dugan, prp., *avail*, pres. 3 sg. dēag, 72⁹; pret. 3 sg. dohte, 61⁷.
 duguð, f., *gain, benefit, advantage*, a. sg. 91⁹; him tō dugðum *for his benefit*, 49¹⁰.
 dumb, adj., *dumb*, 31¹⁶, 53⁶, wk. 49¹⁰, 59⁸; a. sg. wk. 49²; d. pl. 50².

dūn, f., *down, mountain*, 32¹; g. sg. 15²¹; a. pl. 38⁶; d. 27³.
 duru, f., *door*, d. pl. 15¹¹, 28⁷.
 dust, n., *dust*, 29¹².
 dwæscan, wI, *extinguish*, pres. 3 sg. 83³⁸.
 dwellan, wI, *lead astray*, pres. 1 sg. 11³.
 dyfan, wI, *dip*, pret. 3 sg. 26³.
 dynt, m., *blow*, d. pl. 27¹⁷.
 dyp, f., *depth, the deep (sea)*, a. sg. 32¹.
 dyre, adj., *precious, dear*, 40³⁹, 83¹³; f. 83²²; g. sg. wk. 82¹³; comp. a. pl. 49⁶.
 dysig, adj., *stupid*, a. pl. 11².

E.

ēac, conj., *also* 36¹¹, 40⁴⁰, 63¹³.
 ēacen, adj., *increased, great, mighty*, 5¹³, 9⁸; f. 33¹¹, 83²⁰, 26¹.
 ēad, n., *wealth, possessions*, a. sg. 26²³.
 ēadig, adj., *wealthy, prosperous*, d. pl. 83²⁷.
 ēadignes, f., *wealth, prosperity, happiness*, g. sg. 30⁹.
 eafora, m. wk., *child, offspring*, d. sg. 20²¹; a. pl. 15¹².

- ēage**, n. wk., *eye*, 25¹¹; a. sg. 37⁴, 85³, 86⁶; n. pl. 40¹¹; a. pl. 36⁶, 80³; g. pl. 39¹¹, 59⁹; d. pl. 15⁵, 83³¹.
eal(l), adj. pron., *all*, a. sg. m. 40¹⁴, 66⁹; f., 40⁵³; neut. 40³³, 40, 84, 82⁸; n. pl. m. 55¹⁰, 66³; a. neut. calle, 83⁹, 91²¹; g. pl. 13¹, 33¹³, 39¹⁴, 40⁴, 88, 46⁶; d. 29⁸, 40¹⁰¹, 51⁷.
eal(l), adv., *all, quite*, 5⁶, 92⁷.
eald, adj., *old*, 8⁵; a. sg. m. 27⁸; d. sg. m. 40⁶³; comp. yldra, 40⁴², 71⁹.
ealdor, n., *life, spirit*, 9³, 767¹⁴.
ealdorburg, f., *princely dwelling*, a. sg. 59¹⁵.
ealdorgesceaft, f., *condition of life*, 39²³.
ealfelo, adj., *most pernicious*, a. sg. n. 23⁹.
ealles, adv., *quite*, 15¹⁴.
eallgearo, adj., *all eager*, 23⁴.
ēam, m., *uncle*, 46⁶.
ēar, m., *the sea*, d. sg. 3²².
earc, f., *box*, d. sg. 61².
earc, m., *home, dwelling*, 87¹⁴; a. sg. 60⁵, 66⁸, 80⁶, 87¹⁹; d. sg. 33⁴, 72⁵, 82⁸, 91¹⁴.
earcfaest, adj., *established in its place*, a. sg. 49¹.
eardian, wz, *dwell*, 87²⁷; pret. 3 sg. 87²⁸.
ēare, f. wk., *ear*, n. pl. 15¹⁴; a. pl. 80³, 85³.
earfoð, n., *labour*, g. pl. 71¹⁴.
earm, adj., *poor*, d. pl. 83²⁷; sup. 39¹⁴.
earm, m., *arm*, a. pl. 32⁶, 85⁶.
earn, m., *eagle*, 40⁶⁷; a. sg. 24⁴.
earp, eorp, adj., *dark brown, dark*, 49¹¹, 72¹⁶; g. sg. neut. 91²⁵; n. pl. wk. 3⁴².
ēaþe, adv., *easily*, 15¹⁹, 23¹¹, 40⁵³, 55⁸.
ēawunga, adv., *evidently, openly*, 72²⁵.
eaxl, exl, f., *shoulder*, a. pl. 32⁶, 69³, 85⁶, 72¹⁶.
eaxlgestealla, m., *shoulder companion*, 79¹.
ēce, adj., *eternal*, 40¹; d. pl. ēcan, 40⁹⁰.
 (2) adv. 767¹⁴.
ecg, f., *edge, sword*, 3⁴², 26¹; n. pl. 33⁴; g. 5¹³; d. 3⁴², 5¹.
edniwe, adj., *renewed*, (?) 41¹.
efelang, adj., *of equal length*, 44⁷.
efnan, wz, *level, make even*, pres. 1 sg. 27⁸.
efne, adv., *even, just*; efne swā ðe *even as*, 3¹³; efne swā ðe — sēðeah, *nevertheless*, 3¹, 65¹.
efnetan, v, *rival in eating*, 40⁶³.

ft, adv., *again*, 2¹⁴, 3³⁸, 6³, 6⁹, 20¹³, 26³, 10, 37⁶, 39⁶, 65², 91⁸.

(2) *backwards*, 23¹, 62⁷.

gesful, adj., *terrible*, 33⁴.

gle, adj., *odious, painful*, n. pl. f. 71¹⁷; d. pl. 17⁹.

gsa, m. wk., *terror, panic*, 3³³, 49.

h, n., *horse*, a pl. 22¹¹.

htuwe, num., *eight*, 36⁴.

llen, m. n., *strength, feat of strength*, 61⁷, 72⁹; a. sg. 58¹, 87³⁰.

lenrōf, adj., *brave, stout, strong*, n. pl. 22²⁰.

lorfūs, adj., *hurrying away*, n. pl. 43¹³.

le, m., *end*, a. sg. 83¹⁰; d. 79⁸, 87²³.

gel, m., *angel*, g. pl. 66⁸.

gu, f., *a narrow place*, a. sg. 3⁵; d. 3¹².

le, v. gān.

lorwir, m., *wire-fence*, d. pl. 17².

br, m., *boar*, d. sg. 40¹⁸.

edmæcg, m., *rider*, a. pl. 2³.

edōrēat, m., *legion, army*, 3⁴⁹.

l, m., *earl, nobleman, man*, g. 60¹³, 79⁵; a. pl. 22¹¹; g. 67; d. 8⁵, 31¹¹, 55⁸, 93¹.

corp, v. *earp*.

eorðbuende, pl., *dwellers on earth*, d. pl. 29⁸.

eorðe, f. wk., *the earth*, 53³;

a. sg. 2², 16³, 29¹², 35¹¹,

40¹, 2¹, 66⁸, 83⁴¹, 87²¹, 93¹⁰;

g. 40⁴, 2⁵, 67¹⁶, 82⁵, 87²⁷; d.

17, 36⁸, 63, 27⁸, 16, 40⁴⁰, 50,

82, 41⁶, 50¹, 76².

eorðgræf, n., *trench, ditch*, a. sg. 58⁹.

esne, m., *servant*, 43⁵, 8, 16, 44⁴, 54⁸, 63⁵; a. pl. 27¹⁶; g. 22¹³.

est, f., *favour, love*, d. pl. 26⁴.

etan, v, *eat*, pres. 3 sg. iteð, 58¹⁰, 76⁸.

ēðel, m., *home, homestead, native land*, 16³; a. sg. 66⁷, 91⁸; d. 15¹².

ēðelfæsten, n., *fortress-home*, a. sg. 72²⁵.

ēðelstōl, m., *ancestral seat, home*, a. sg. 3⁷.

eðða, conj. = oððe, *or*, 43¹⁷.

exl, v. *eaxl*.

F.

fæcne, adj., *deceitful, malicious*, d. sg. m. 53⁸.

fæder, m., *father*, 9², 37⁸, 40³⁴, 46⁴, 83⁹.

fæger, adj., *fair, beautiful*,

- 31¹⁷, 83⁵; comp. n. sg. neut. 40⁴⁶.
- fægre, adv., *fairly, pleasantly, kindly, well*, 12¹¹, 20², 28¹, 50⁸, 53⁴, 63², 72²¹.
- fæhð, f., *feud, hostility, strife*, d. pl. 29¹¹.
- fælsian, w2, *clean, purify*, pret. ptc. 82⁴.
- fæmig, v. fāmig.
- fæmne, f., *maiden*, 42⁵, 73¹.
- fær, m., *fear, sudden danger*, 53¹².
- fæst, adj., *firm*, 17², 21¹³, 34⁶, 60³; a. pl. 34⁷; g. 52⁷.
- fæste, adv., *fast, firmly, securely*, 3¹, 12³, 16¹⁰, 23¹⁴, 26²⁶, 52⁴, 56⁶, 61¹, 70⁴, 87²⁵.
- fæsten, n., *a fastness, confined place*, a. sg. 25⁹.
- fæt, adj., *fat, stout*, 22¹⁴, comp. 40¹⁰⁵.
- fæted, adj., *plated*, a. sg. 51⁷.
- fæðm, m., *embrace*, d. sg. 63⁶; d. pl. 26²⁵, 66⁴.
- (2) *bosom*, d. sg. 12¹¹; d. pl. 21³, 10⁶.
- fāh, adj., *hostile, foe, proscribed*, 20¹⁶, 82⁴.
- fām, n., *foam*, 2⁴.
- fāmig, fæmig, adj., *foamy*, 3¹⁹, 32.
- faran, vi, *go, travel, drive*, (intr.) 32⁴, 8, 64¹; pres. 1 sg. 62⁷; 3 sg. 34⁸, 17¹¹, 21⁴, 23³, 83³; 3 pl. 34⁶; w. acc. pret. 3 sg. 36⁸; pres. ptc. a. sg. m. farende, 35⁷.
- fēa, adj., *few*, n. sg. fēa ænig, *very few*, 60³; n. pl. 35⁷.
- fældan, rd., *fold*, pret. 3 pl. 26⁷.
- fællan, rd., *fall*, 34⁶; pres. 3 sg. 21¹³, 80¹⁰, 91²⁴; pret. 3 sg. 29¹².
- fælo, adj., *brown, or yellowish red*, 15¹; n. sg. m. wk. 55¹⁰; n. pl. 72¹⁸.
- fæx, n., *hair*, d. sg. 91¹².
- fæaxhār, adj., *grey-haired*, 73¹.
- fēdan, w1, *feed*, pres. 3. sg. 34²; 3 pl. 50⁸; pret. 3 sg. 9⁸, 71⁵, 76¹; 3 pl. 53⁴, 72¹.
- fēgan, w1, *fix, join*, pres. 3 sg. 25⁹; pret. 3 sg. 61⁶.
- fela, indecl., *much, many*, w. g. pl. 8¹¹, 21⁸, 32⁸, 34², 82¹⁰; adverbially, 31⁸, 58³.
- fēlan, w1, *feel*, w. g. pres. 3 sg. 25⁹, 83⁴⁹; 3 pl. 68.
- felawlonc, adj., *very proud, stately*, f. 12⁷.
- feld, m., *field*, a. pl. 32⁸.
- fell, n., *hide, skin*, g. sg. 76⁵ n. pl. 13³.
- fen, n., *fen, morass*, 40³¹.
- fenŷce, f., *swamp-frog*, 40¹².
- fēoh, n., *cattle*, a. sg. 34².
- (2) *money*, d. sg. 54¹².

- leohtan, III, *fight*, 6⁵, 16¹; pres. ptc. n. pl. 3⁴⁶.
 leohte, f., *battle*, a. sg. 5⁴.
 feol, f., *file*, g. sg. 70⁴; d. 89².
 feolan, III, *penetrate, pass*, 22⁵.
 feond, m., *enemy*, 21³, 50⁴, 91²⁰; d. sg. 50⁴; g. pl. 26¹.
 feondsceaða, m. wk., *enemy*, a. pl. 14¹⁹.
 feor, adv., *far*, 23⁵.
 feorh, feorg, n., *life*, 9², 12³; a. sg. 10⁶, 13³, 15¹⁹, 39¹⁶; d. feore, 3³², 20¹⁸, 23¹⁴, 26¹, 40⁶⁵, 91²⁰.
 feorhbealu, n., *life-bale*, a. sg. 23⁵.
 feorhberend, m., *living person*, g. pl. 39⁶.
 feorhboru, m., *bearer of life, living thing*, 90².
 feormian, w2, *tend, care for, cherish*, pres. 3 sg. 72²¹.
 feorran, adv., *from a distance*, 6⁸, 12⁷, 28⁶, 54².
 feower(e), num., *four*, 36³, 38³, 55¹, 7¹, 55², 71⁵.
 fer (= fær), n., *journey*, a. 32¹⁰ (see note).
 feran, w1, *go, move, travel*, 29¹¹, 32⁷, 36¹, 39⁶, 40⁶⁹, 68¹, 74¹; pres. 1 sg. 1⁵, 3⁷¹, 12¹, 21¹; 3 sg. 3²², 58², 91²⁸, 93³; 3 pl. 3⁴⁴, 57⁴; pres. ptc. n. sg. m. 7⁹; f. 83⁵.
 fere, 32¹⁰, v. fær, neut.
 ferian, fergan, w1, *carry, bear*, 15¹³, 52¹; pres. 3 sg. 14⁷, 58⁴, 11; pret. 3 sg. 19⁶; 3 pl. 27⁴.
 fering, f., *journeying*, g. sg. 72²⁷.
 ferð, n., *mind, life, spirit, soul, heart*, a. sg. 73⁵; d. 26²¹; d. pl. 83³³; ferðum, 54¹², 59³.
 ferðfriðende, adj., *life-sustaining*, 38³.
 feðe, n., *course, running*, d. sg. 15².
 feðegeorn, adj., *eager to move*, 31⁹.
 feðeleas, adj., *without feet*, a. sg. f. 76³.
 feðemund, f., a "run-hand," i.e., a foot suited for running and also digging (?), d. pl. 15¹⁷.
 feðer, f., *feather*, n. pl. 27⁴.
 fif, num., *five*, pl. fife, 46⁶.
 findan, III, *find*, 51¹; pres. 3 sg. 34⁶, 87³⁴; 3 pl. 43⁷; pret. ptc. 27¹.
 finger, m., *finger*, n. pl. 26⁷, 40⁵²; d. pl. 63⁶.
 fīras, pl. m., *men*, g. 67⁴; d. 33¹².
 firen, f., *crime, sin*, a. sg. 83³⁸.

fírenian, w2, *revile*, pres. 3 sg. 20³⁴.

fírgenstréam, m., *mountain-stream*, d. pl. 10².

fisc, m., *fish*, d. pl. 73⁴.

fíðru, n. pl., *wings*, a. 36⁶.

fíæsc, n., *flesh*, a. sg. 1¹³, 76⁵, ?81⁴.

fíān, f., *arrow*, a. sg. 3⁵⁷.

fíāngeweorc, n., *arrow-work*, *arrows*, g. pl. 56¹².

fíāam, m., *flight*, d. sg. 15¹³.

fíðogan, II, *fly*, 3⁵⁶, 31⁸, 40⁶⁶, 58³; pres. 3 sg. 23¹²; 3 pl. 17⁶; pret. I sg. 73³; 3 sg. 22¹⁰, 37⁴.

fíðon, II, contr., *flee*, pret. I sg. 15²⁹; 3 sg. 64⁵.

fíðotig, adj., *floating*, *fleeting*, d. sg. wk. 51⁷⁷.

fiet(t), n. *floor*.

(2) *hall*, a. sg. 55², 56¹²; d. 42⁵.

fínt, m., *flint*, d. sg. 40⁷⁸.

fíntgræg, adj., *flint-grey*, a. sg. m. 3¹⁹.

fíðcan, w1, *clap with the hands*, pres. 3 sg. 20³⁴.

fíðd, m., *flood*, *stream*, 22⁶, a. sg. 3¹⁹; d. 7⁹, 10², 22¹⁴, 40⁷⁷, 73³, 76³; n. pl. 66⁴; a. pl. 14⁷, 77¹.

fíðdweg, m., *flood-way*, a. pl. 36⁸.

fíyman, w1, *put to flight*, 14¹⁹; pres. 3 pl. 16⁵.

fíys, n., *fleece*, d. pl. 35³.

foddurwela, m., *provision*, *store*, a. sg. 32¹⁰.

folc, n., *people*, *nation*, a. sg. 7⁶; g. 64⁶; d. 33¹², d. pl. 3⁴³, 93³.

folcsæl, n., *people's hall*, *public building*, a. pl. 1⁵.

folcscipe, m., *nation*, *people*, d. sg. 32¹⁰.

folcstede, m., *people's place*, d. sg. 5¹¹.

folcwiga, m. wk., *warrior*, n. pl. 14¹³.

foldbüende, pl., *dwellers on earth*, g. 1¹³.

folde, f. wk., *earth*, a. sg. 1⁵, 12¹; g. 28¹, 41⁵, 66⁴, 90²; d. 7⁹, 33¹², 39¹⁰, 73⁵.

folgian, w2, *follow*, pret. 3 sg. 37², 86².

folm, f., *hand*, 40⁵², a. sg. 39¹⁰; d. 63⁶; n. pl. 31⁷; a. 32⁵; g. 27¹⁵; d. 20³⁴, 59¹⁹, 61³, ?72⁸.

fíðn, rd. contr., *take*, *seize*, *catch*, pres. 3 sg. fíðð, 27⁹ (*grapples with*); pret. 3 sg. feng, w. g. 56³.

for, prep., w. d., *before*, 18², 20¹², 35¹², 48¹, 4, 55⁸, 60¹⁵.
(2) *for*, 70⁶, 91⁹.

- fōr**, f., *journey*, 19⁸; d. sg. 11⁵, 43¹⁰.
 (2) *movement*, d. sg. 40⁷¹, 51³.
foran, adv., *in front*, 44², 53⁸.
forht, adj., *timid, afraid*; (2) w. d. *formidable*, 43¹⁰.
forhtmōd, adj., *timid*, 15¹³.
forlætan, rd., *release, let flow*, pres. 3 sg. 23⁷; pret. 3 sg. 38².
forma, adj., *first*, 58¹⁵.
forst, m., *frost*, 40⁵⁴, 91¹².
forstelan, II, *rob, steal*, pret. ptc. *forstolen*, a. pl. neut. *stolen (property)*, 14¹⁸.
forstondan, VI, *hinder, prevent*, w. d. pers. a. rei. pres. I sg. 16⁸.
forstrang, adj., *very strong*, a. sg. m. 50⁴.
forswelgan, III, *swallow up*, pres. 3 sg. 49¹¹; pret. 3 sg. 47³.
forð, adv., *forth, onward, away*, 21⁶, 29¹¹, 13, 63², 8, 84⁵, 89⁶; *henceforth*, 20²⁴.
forðcuman, IV, *come forth*, pret. ptc. n. pl. *forðcymene*, 13¹⁰.
forðgesceaft, f. n., *creation*, a. sg. 83⁹.
forðon, conj., *for that, therefore*, 15¹², 20³⁰, 26¹³, 67¹³.
forðsið, m., *forthgoing, departure, exit*, g. sg. 62².
forðweard, adj., *pointing forward, moving forward*, 21¹³, 72²⁶.
forðweg, m., *departure*, g. sg. 30³.
forweorðan, III, *perish, die*, pret. opt. I sg. 5⁶.
fōt, m., *foot*, a. sg. 31²⁰, 39¹⁰, 80³, 91²⁵; d. fōte, 31¹⁷; fēt, 32⁶; n. pl. fēt, 31⁷; a. 36³, 67⁸, 85⁴; g. 27¹⁵, 56⁶; d. 12¹, 7, 40⁷⁷, 81⁴.
fōðor, m., *fodder, food*, g. sg. 58¹¹.
frætwan, wI, -ian, w2, *ornament, adorn*, pres. 3 pl. 35¹⁰; pret. 3 sg. 61⁸; pret. ptc. 14¹¹, 28⁶, 31², 20, 32², 53⁸.
fraetwe, pl. f., *ornaments, adornments*, 7⁶; a. 13¹⁰; d. 14⁷, 40⁴⁶.
fram, v. *from*.
frēa, m. wk., *lord, master*, 31¹, 65, 17⁵, 91¹; g. sg. 36⁶, 44², 72⁸, 89⁷; d. 20², 24, 43¹⁰, 55¹⁰, 61³, 62², 79².
frēcne, adj., *dangerous, terrible*, a. sg. n. 5⁴.
frēcne, adv., *fiercely, severely, dangerously*, 20¹⁶.
frēfran, wI, *comfort, delight*, pres. I sg. 67.
fremde, adj., *foreign, strange*, 16⁴, 93⁴.

- fremman**, w1, *do, work*, 31⁹, 72¹¹, 87²⁹; *gūðe fremme, make war*, 20²⁵.
fremu, f., *benefit, advantage*, d. pl. 50⁸.
frēo, adj., *free-born, noble*, g. pl. 15¹⁹.
frēogan, w. contr., *love*, pres. 3 pl. 54¹².
frēolic, adj., *free, noble, goodly*, 14¹³, 83²⁸, 90²; n. sg. f. 61¹; n. pl. neut. 46⁴.
frēond, m., *friend*, d. sg. 20¹⁶; g. pl. 26²¹; d. 93⁴.
frēorig, adj., *cold*, 35¹.
freoðian, w2, *protect, cherish*, pres. 3 sg. 89⁷; pret. 3 sg. 9⁵.
fretan, v, *eat* (of animals), *devour*, 76⁵; pret. 3 sg. 47¹.
fricgan, v, *ask, search for*, impertve. 14¹⁹, 16¹⁰, 26²⁶, 27¹⁵.
fridhengest, m., *a stately horse*, a. pl. 22⁴.
frið, m. n., *peace, safety*, a. sg. 72²⁶.
friðemæg, f., *protectress*, 9⁹.
friðian, w2, *protect, defend*, 16⁷.
friðospēd, f., *prosperity*, g. sg. 59³.
frōd, adj., *wise, prudent*, a. pl. 59³; comp. 83³⁵, n. pl. 26²¹; *old*, 53⁴, 82¹, 91⁶; a. sg. m. 72³.
frōfor, f., *comfort, help, joy*, g. sg. 5⁴; d. 39¹⁹.
from, **fram**, adj., *strenuous, vigorous, bold*, w. g. 62³, 72²⁷; comp. 51⁴; sup. advbl. 83²⁸.
from, prep. w. d., *from, away from*, 20²³, 22¹⁹, 33², 43¹².
fromcynn, n., *lineage, ancestry*, a. sg. 82¹, 7.
fromlice, adv., *stoutly, boldly, promptly*, 15¹⁷, 40⁶⁹; comp. 40⁶⁶.
fruma, m. wk., *beginning, origin*, a. sg. 82⁷.
frumbearn, n., *first-born*, n. pl. 46⁴.
frumsceaft, f., *first creation, beginning of all things*, d. sg. 31⁴.
frumstaðol, m., *original seat, place of birth*, d. sg. 60³.
frymð, m., *beginning*, d. sg. 40⁶, 34.
fugol, **fugul**, m., *bird*, 36⁸; g. sg. 26⁷, 36¹⁰; d. 31⁷; d. pl. 51⁴, 73³.
ful, adj., *full*, a. sg. 3³⁰; adverbially with adj. or another adv. as *ful oft*, 30⁵; sim. 25⁶, 40¹⁰⁴, 82⁶, 87¹⁵.
fūl, adj., *foul*, n. sg. wk. 40⁴⁸; comp. 40³¹.
full, n., *cup*, a. sg. 23¹⁴; a. pl. 3³⁸.

- fullestan, wī, *help*, pres. 3 sg. 24⁸.
 fyndian, wī, *strive, endeavour*, pres. 3 sg. 83⁵; pret. 3 pl. 22⁶.
 furðum, adv., *at first, formerly*, 31⁴.
 fūa, adj., *ready, prompt, eager, hastening*, 72²⁷; n. pl. neut. 3⁴³; d. pl. 91¹²; w. g. *eager for*, 30³.
 fyllan, wī, *fell, overthrow*, pres. 1 sg. 1⁹.
 fyllan, wī, *fill*, 61⁸, pret. 3 sg. 37⁴; w. g. pret. ptc. 17².
 fyllo, f., *fulness, wealth*, a. sg. 42⁵; g. 17⁵.
 fyr, n., *fire*, a. sg. 40⁷⁸; g. 70⁴; d. 3⁴³, 12¹¹, 30³, 82⁴.
 fyrd, f., *army*, a. sg. 72²¹.
 fyrdrinc, m., *warrior*, g. sg. 79².
 fyrdaceorp, n., *war-equipment*, 14¹³.
 fyrr, adj., *ancient*, f. 83⁹.
- G.
- gæst, gest, giest, m., *guest, stranger*, 15¹⁰; a. sg. 43²; g. pl. 3³⁰; d. 22¹⁵.
 gæst, m., *spirit*, 7⁹, 59¹⁵; d. sg. 9⁸, 59⁴; a. pl. 11³; g. 40⁴¹, 48⁵.
 (2) *life*, a. sg. 12².
- gæstberend, m., *bearer of life, man*, a. sg. 20⁸.
 gafol, gafol, n., *tribute*, a. sg. 32¹²; on gafol, *for the use of*, 38².
 galan, vi, *sing, cry out*, pres. 3 sg. gæleð, 20³⁵.
 galdor, n., *incantation*, g. pl. 67².
 galdorcwide, m., *magic, speech*, a. sg. 48⁷.
 gān, anv., *go*, 43⁵; pres. 3 sg. gæð, 40⁷⁷; pret. 3 sg. ēode, 4⁶.
 gangan, v. gongan.
 gārsecg, m., *the ocean*, g. sg. 2³, 40⁹³.
 gāt, m. f., *goat*, 24².
 gēar, n., *year*, g. pl. 32¹²; d. 72³.
 gēara, adv., *of yore, formerly*, 20²⁹.
 geard, m., *enclosure, dwelling*, a. pl. 20⁸; d. 43², 90⁴.
 gearu, adj., *ready, prompt*, comp. 83³⁶.
 gearugongende, adj., *going swiftly*, 40¹⁷.
 gearwe, adv., *readily, entirely*, 82⁶.
 geatwan, wī, *prepare, equip*, pret. ptc. 28⁶.
 geatwe, pl. f., *ornaments, trappings*, advbl. d., *splendidly*, 35¹⁰.

- gebrec, n., *crash, noise*, n. pl. 3⁴⁴, g. 3⁴⁰.
- gebrōðor, pl. m., *brethren, brothers (collectively)*, 13².
- gecēapian, w₂, *purchase*, pres. 3 sg. 23¹³.
- gecēosan, II, *choose*, pret. part. gecoren, 31¹⁰.
- gecweðan, v, *say*, pret. 3 sg. 48⁸.
- gecynd, f., *kind, species, nature*, d. sg. 72⁴; d. pl. 39¹⁵.
- gecyðan, w₁, *make known, declare*, 83⁷.
- gedælan, w₁, *separate*, pres. 3 pl. 84⁷.
- gedōn, anv., *cause*, pret. 3 pl. gedydon, 72⁶.
- gedreag, n., *tumult, turmoil*, a. sg. 61⁰.
- gedwelan, iv, *go astray, err*; pret. ptc. n. pl. m., *perverse*, 11⁷.
- gedygan, w₁, *escape, survive*, pres. 3 sg. 38⁶; 3 pl. 35⁷.
- gedyn, n., *din, noise*, d. sg. 3⁴⁵.
- gefara, m. wk., *companion*, 79².
- gefeā, m., *joy*, d. sg. 41⁵.
- gefeon, v, contr., *delight, rejoice*, pret. 3 sg. 64⁵.
- geferan, w₁, *endure, suffer*, pret. ptc. 37⁴.
- gefeterian, w₂, *fetter, chain*, pret. ptc. 52⁴.
- gefræge, adj., *known, manifest*, 93³.
- gefrignan, III, *hear of*, pret. I sg. 45¹, 47², 48¹, 67¹.
- gefyllan, w₁, *fill*, pres. 3 sg. 14⁸, 66⁸; pret. 3 sg. 44⁷.
- gegnpæð, m., *hostile way*, d. sg. 15²⁶.
- gehabban, w₃, *hold firm*, 16¹⁰.
- gehælan, w₁, *heal, cure*, pret. 3 sg. 51²; impv. 48⁵.
- gehlēða, m. wk., *companion*, a. pl. 91²⁷.
- gehrēfan, w₁, *roof, cover*, pret. ptc. 11⁰.
- gehwā, pron., *each one, every one*, d. sg. 11⁸; w. g. 2¹², 32¹², 33¹³, 54⁹, 60⁶, 81⁶.
- gehwylc, pron., *each*, w. g. pl. 71⁶; g. sg. 13⁵, 40³⁶; d. pl. 41⁸, 82¹², 93¹³.
- gelædan, w₁, *lead, bring*, 15²⁰.
- gelic, adj., *like*, n. pl. 51⁷.
- gelicnes, f., *likeness*, 36⁹.
- gelōme, adv., *frequently*, 31¹¹.
- gemædan, w₁, *madden*, pret. ptc. n. pl. gemædde, 11⁶.
- gemænan, w₁, *speak, utter*, pres. I sg. 24⁶.
- gemæne, adj., *common*, 71³.
- gemanian, w₂, *admonish, remind*, pret. ptc. 36⁶.

- gemet, n., *measure, fitness*, d. sg. 50⁷.
 gemittan, w1, *meet*, pres. 3 pl. 3²³.
 gemong, n., *society, company*, d. sg. 31⁴, 11.
 gemōt, n., *meeting*, g. sg. 5¹⁰, 25¹⁰.
 gemunan, prp., pres. 1 sg. 82⁶; 3 pl. 17¹¹.
 gemynd, n., *mind, memory*, a. sg. 59⁷.
 gēn, gēno, gēna, gien, adv., *yet, still*, 20²⁹, 40⁵⁸, 49⁸; *āgēn, any longer*, 9².
 (2) *hitherto*, 20²⁵.
 genægan, w1, *approach, assail*, pres. 3 sg. 20¹⁹.
 genæstan, w1, *contend*, pres. 3 sg. 27¹⁰.
 geneahhe, adv., *enough*.
 (2) *abundantly, frequently*, 8², 12¹², 26⁸, 31¹⁰.
 genearwian, w2, *constrain, confine*, pres. 3 sg. 3¹.
 genergan, w1, *save*, 15¹⁹.
 geniman, iv, *take, hold*, pret. 3 sg. 53¹² (*fell into*), ptc. n. pl. 52³.
 geniwian, w2, *renew*, pret. ptc. 13⁹.
 gēno, v. gēn.
 gēoc, f., *help, health*, 5⁵.
 geofum, 83³⁶, v. gifu.
- geoguðcnðsl, n., *young family*, d. sg. 15¹⁰.
 geoguðmyru, f., *gladness of youth*, g. sg. 38².
 geolo, adj., *yellow*, a. sg. neut. 35¹⁰.
 geond, prep., w. a., *through, throughout, all over*, 1⁵, 13¹³, 26⁸, 34⁵, 39¹⁷, 82¹⁰, 83⁴⁰, 87¹⁰.
 geong, adj., *young*, 14², 40⁴⁴, 87⁸; f. 73¹; comp. gingra, 91¹³; n. pl. 87²⁰.
 geongan, v. gongan.
 gēopan, II, *take into oneself, swallow*, pret. 1 sg. 23⁹.
 georn, adj., *eager*, w. g. 31¹⁶.
 georne, adv., *eagerly, zealously*, 4².
 geræcan, w1, *reach, arrive*, pres. 1 sg. 15²⁷; 3 sg. 3⁵⁸.
 gerēn, n., *ornament*, n. pl. 26¹⁵.
 gereord, n., *speech, voice*, d. pl. 14¹⁶.
 gerūm, n., *space*, on gerūm, *into space, at large*, 20¹⁴.
 gerūma, m. wk., *place, station*, d. sg. 15¹⁶.
 geryde, adj., *ready, convenient*, 63¹⁶.
 geryhte, n., *direction, straight direction*, a. pl. on geryhtu, *straight*, 3⁵⁵.

- geryman**, w1, *clear, open out*,
 pres. 1 sg. 62⁴.
gesælig, adj., *happy*, 40⁶⁴.
gesceaft, f. n., *creature*, n. pl.
 3⁴²; g. 40⁸⁸.
 (2) *condition of life, nature*,
 a. sg. 33⁸.
gesceap, n., *creature, fate, na-
 ture*, a. sg. 38⁴ (see note); d.
 72⁶; n. pl. 10⁷, 39²⁴; a. 69⁴.
gesceppan, vi, *make, fashion*,
create, pret. 3 sg. 23⁶, 87¹⁷.
gescyldre, f. pl. *shoulders*, d.
 40¹⁰³, 69⁴.
gesēcan, w1, *seek, visit*, 39⁵,
 59¹⁵.
gesecgan, w3, *say*, 4¹², 39²⁸;
 pret. 3 sg. 38⁵; infl. infin.
 36¹², 39²⁵.
geselda, m. wk., *comrade*, 79³.
gesēon, v. contr., *see*, pret. 1
 sg. 29¹, 34¹, 36¹, 37¹, 38¹,
 56¹, 10, 67¹⁶, 68¹, 74¹, 75¹.
gesettan, w1, *set, establish*,
 pret. 3 sg. 6¹.
gesibb, adj., *akin, related*, a. pl.
 m. 15²²; g. 26²².
gesihð, f., *sight*, a. sg. 59⁹.
gesið, m., *companion*, n. pl.
 30⁵.
gesōm, adj., *united*, n. pl. 87²⁹.
gest, v. *gæst*.
gestillan, w1, *set at rest, quiet*,
 pres. 3 sg. 33⁵.
- gestrēon**, n., *wealth, posses-
 sions*, g. pl. 20³¹, 28³.
gestun, n., *noise, commotion*,
whirlwind, d. sg. 35⁶.
gesund, adj., *sound, safe, sane*,
 n. pl. 43⁶, 22²¹; comp. n. pl.
 26¹⁹.
gesweostor, f. pl., *sisters*, n.
 pl. 46³.
gesweotolian, w2, *show, de-
 clare*, pret. ptc. 83²³.
geswican, 1, *leave off, desist*,
 w. g. pres. 3 sg. 27¹²; 3 pl.
 11¹⁰.
gesyne, adj., *visible, evident*,
manifest, 39³, n. pl. 13⁴.
getæse, adj., *mild, soothing*,
 n. sg. f. 83²⁷.
getenge, adj., *near to, resting
 upon*, w. d. 7⁸, 10⁴, 52⁵, 56⁹,
 83²⁵; a. sg. f. 76²; a. pl.
 neut. 6³.
getrēowe, adj., *faithful*, g. pl.
 26²³.
geðencan, w1, *reflect upon*,
 infl. infin. 41⁸.
geðeon, w1, *oppress, tame, sub-
 due*, 40⁹¹.
geðræc, n., *press, tumult, crash*,
violence, 22⁷; a. sg. 2², 36¹;
 a. pl. 35⁶.
geðring, n., *press, tumult*, 3²⁷.
geðringan, III, *swell*, pret. ptc.
 a. sg. f. 86².

- geðuren, v. ðweran.
 geðwære, adj., *harmonious, obedient, gentle*, 2¹⁵, 50⁶.
 geðýwan, w1, *fashion, press*, pret. 3 pl. geðýdan, 60¹⁴.
 gewæde, gewēde, n., *garment*, a. sg. 35¹², 1⁴; d. pl. 9⁴.
 geweald, n. f., *power*, a. sg. 27¹⁴; d. 3¹⁶.
 geweaxan, rd., *grow*, pret. 3 sg. 79⁶.
 gewendan, w1, *turn, change*. (2) go, 87³⁴.
 geweorðan, III, *become*, 40⁴³.
 gewin(n), n., *battle, strife*, g. 16⁴; on gewin, *for strife*, 20¹, 23².
 gewit, n., *wit, understanding*, a. sg. 39¹³.
 gewitan, prp., *know*, pret. 3 sg. 29¹⁴.
 gewitan, I, *depart, go forth*, freq. constr. with another verb of motion, fēran, tredan, sēcan, etc., in infin.; sometimes also w. refl. pron. (29¹⁰); pres. 1 sg. 2¹, 3⁶⁰, 16²; 3 sg. 39⁶; pret. 3 sg. 29¹⁰, 13, 91⁸; 3 pl. 13¹¹.
 gewrit, n., *writing, book*, n. pl. 39¹, 13.
 gewunian, w2, *dwell*, pret. 1 sg. 60².
- gied, n., *song*, a. sg. 47³; g. 55¹⁴; d. 79¹⁰.
 giefan, v, *give*, pres. 3 sg. 40¹⁹; pret. 3 sg. 20⁴, 23, 87¹¹.
 gieldan, III, *pay*, pres. 3 sg. 32¹¹.
 giellan, III, *yell, scream*, pres. 1 sg. 24³; pres. ptc. 32⁴.
 gielpa, III, *boast of, glory in*, w. d. pres. 3 sg. 58¹².
 glen, v. gēn.
 gierwan, gyrwan, w1, *prepare, adorn*, pres. 3 sg. 20⁹; pret. 3 sg. 26¹³; pret. ptc. 20², 28¹, 29³, 36², 67¹⁷, 68², ? 71¹⁶.
 giest, v. gæst.
 giestron, adv., *yesterday*, 40⁴⁴.
 gif, conj., *if*, 3²⁹, 5⁴, 12³, etc.
 gifen, n., *the sea*, 2³.
 gifre, adj., *useful, salutary*, 26²⁸; d. pl. 49³.
 gifre, adj., *greedy, voracious*, sup. adv. 83²⁹.
 gifu, geofu, f., *gift*, d. pl. 58¹³; geofum, 83³⁶.
 gimm, m., *gem, jewel*, d. pl. 83³⁶.
 gingra, v. geong.
 gitsian, w2, *desire, crave for*, w. g. pres. 3 sg. 58¹¹.
 glæd, adj., *glad, happy*, 63³; f. 24⁷.

- glēaw**, adj., *clever, skilled, wise*, 33¹⁴, 35¹³, 83³³; n. pl. 48⁷; a. 59²; comp. n. sg. 47⁶.
glēd, f., *glade, fire*, 30⁴.
glēowstōl, m., *seat of joy*, a. sg. 91¹³.
glida, m. wk., *kite*, g. sg. 24⁵.
gliwian, w1, *delight, adorn*, w. d. pret. 3 pl. 26¹³.
God, m., *God*, 40²¹; a. sg. 59⁴; g. 59¹⁵; d. 48⁸.
gōd, good, adj., *good*, 79¹⁰; a. sg. m. 44³; n. pl. m. 54¹¹; g. 26²².
gōd, n., *good, well-being*, a. pl. 93⁶.
gōdlic, adj., *goodly*, 86⁴.
godwebb, n., *precious web*, a. 35¹⁰.
gold, n., *gold*, 90⁴; a. sg. 20⁸, 51⁷, 55³, 70⁶; g. 40⁴⁶, 48⁶, 59¹⁰; d. 14², 26¹³, 49⁶, 63³, 67¹⁷.
goldhilted, adj., *golden-hilted*, 55¹⁴.
gōma, m. wk., *palate, gums*, d. sg. 40⁵⁸; a. pl. 49⁶.
gong, m., *course, movement*, d. sg. 40⁷².
gongan, **geongan**, **gangan**, rd., *go, walk*, 31⁸, 54¹, 85¹; pres. 1 sg. 21²; 3 sg. 34³, 39²³; pres. opt. 3 sg. 36¹³; pres. ptc. d. sg. f. 21⁹.
gōp, m. (δπ. λει.), *slave* (i), g. sg. 49³.
gor, n., *dirt, dung*, g. sg. 40⁷².
gōs, f., *goose*, 24³.
grædan, rd., *cry*, 24³.
grædig, adj., *greedy*, a. sg. 38²; sup. adv. 83²⁹.
græs, n., *grass*, a. sg. 15⁶.
grafan, v1, *dig*, pres. 1 sg. 21²; pret. 3 sg. 33⁶, 91¹⁰.
grāpian, w2, *take hold of, snatch at*, pret. 3 sg. 45³.
grēat, adj., *stout, thick*, ?81².
grēne, adj., *green*, 21⁹; wk. 40⁵¹, 83; a. sg. neut. 15⁶; n. pl. 66⁵; a. 12².
grēot, m., *ground, dust, earth*, d. sg., 32⁴.
grētan, w1, *approach, visit*, 4⁶, 44⁶, ?88⁵.
grim, **grym**, adj., *grim, cruel, dreadful*, wk. 43²; a. sg. wk. 33³⁰; sup. d. (i.) sg. wk. 28³.
grima, m. wk., *phantom, spectre*, 40¹⁷.
grimman, III, *rage, roar*, pres. 3 sg. 2⁵.
grimme, adv. *cruelly, fiercely*, 50⁹, 83³.
grindan, III, *grind*, 32⁴.
gripan, I, *seize, take hold of*, pres. 3 sg. 25⁷; pret. 3 sg. (with on), 86⁴.

gripe, m., *grip, grasp*, d. sg. 70⁶.

grom, adj., *angry, hostile, cruel*, n. pl. 72³; g. 20¹⁹.

gromheort, adj., *cruel-hearted*, d. sg. 4⁶.

grōwan, rd., *grow*, 34⁹.

grund, m., *ground*, a. sg. 2³, 40⁹³; d. 21², 22¹⁵, 83³; d. pl. 66⁵.

grundbedd, n., *ground*, a. sg. 83²⁹.

grym, v. *grim*.

grymetian, w2, *rage, roar*, pres. 3 sg. 83³.

gryrelc, adj., *horrible*, 33³.

guma, m. wk., *man*, n. pl. 32¹², 48⁷, 63³; g. 23¹⁰, 28³, 82⁶.

gumcynn, n., *mankind*, g. sg. 87²⁰.

gumrinc, m., *man*, 86⁴.

gūð, f., *war, battle*, a. sg. 20²⁵; d. 20¹⁹.

gūðfugol, m., *war-bird*, g. sg. 24⁵.

gūðgemōt, n., *battle-meeting*, g. sg. 15²⁶.

gūðgewinn, n., *battle, war-like contest*, g. sg. 5⁵.

gūðwiga, m. wk., *warrior*, g. sg. 90⁴.

gylden, adj., *golden*, a. sg. m. 59¹.

gyman, w1, *heed*, w. g. pres. 1 sg. 20³⁵.

gyrdan, w1, *gird, encircle*, pret. ptc. 89⁴.

gyrdels, m., *girdle*, a. sg. 54⁴; d. 54¹¹.

gyrn, m., *sorrow*, 15⁶; d. sg. 82⁶.

gyrwan, v. *gierwan*.

H.

habban, w3, *have, hold*, 36⁵, 20²⁸, 93⁵; pres: 1 sg. 11², 18², 21⁸, 79⁶, 80², 82¹⁰, 91²⁵;

hafu, 11², 35⁵, 40⁹⁸; 3 sg. 31²¹, 34², 39³, 100⁶, 44³,

58⁷, 65³, 67⁸, 69³, 83²; 3 pl. 26²¹, 31¹⁵, 55¹¹; pret. 1 sg.

10⁶, 26⁵, 71¹², 73⁵; 3 sg. 91¹, 19⁴, 31⁵, 32⁸, 36³⁶, 37³, 72²⁶,

85³, 86¹; 3 pl. 13³, 22³; pres. ptc. g. sg. 64³.

w. neg. pref. pret. 3 sg. næfde, 32⁵.

hād, m., *person, form*, a. pl. 11².

hæft, n., *bondage, captivity*, d. sg. 72²².

hæftan, w1, *imprison, confine*, pret. ptc. 4².

hæftnȳd, f., *imprisonment*, a. sg. 82⁹.

hægl, hægel, m., *hail*, 80⁹.
(2) the rune H, n. pl. 42¹¹.

hægstealdmon, v. hægstealdmon.

Hælend, m., *the Saviour, a. sg.* 59⁶.

hæleð, m., *man, hero, warrior,* 26¹², 62⁶; n. pl. *hæleð,* 27⁵, 55¹, 56¹¹; g. 1¹, 3⁸, 7³, 20³¹, 40⁹⁶; d. 8¹⁰, 26²⁸, 35¹², 48¹, 59¹⁸, 69⁶, 83²², 35³, 53³.

hælo, f., *welfare, salvation,* a. sg. 48⁸.

hæmed, n., *marriage, intercourse,* a. sg. 20²⁸.

hæmedlāc, n., *intercourse, g.* sg. 42³.

hær, n., v. hēr.

hætsan, wī, drive, urge, pres. 3 sg. 3⁵.

hafoc, m., *hawk,* 24³, 40⁶⁷.

hafu, see habban.

hagosteald, n., *celibacy, bachelorhood,* d. sg. 20³¹.

hagostealdmon, hægstealdmon, m., dweller in the homestead, bachelor, youth, 14², 54³.

hālig, adj., *holy,* 26²⁸.

hals, heals, m., neck, throat, 15¹, d. sg. 31²¹, 71¹².

halsrefeðer, f., *down,* d. sg. 40⁸⁰.

halawriða, m. wk., neck-band, a. sg. 4⁴.

hām, m., *home,* d. sg. tō (ðām)

hām, homewards, 29⁴, 9, 34⁴; æt hām, *at home,* 43⁷, 77⁵.

hāmleas, adj., *homeless,* 39⁹.

hangelle, f. wk. (ἀπ. λεγ.), *hanging thing,* g. sg. 44⁶.

hār, adj., *hoar, grey,* 21³; wk. 40⁷⁴, 91¹¹.

hasofāg, adj., *tawny, v. hasu,* 11¹.

hasu, heasu, adj., *golden-grey, tawny,* originally the colour of a wolf or eagle, a. sg. wk. 24⁴; n. pl. m. *haswe,* 1⁷; a f. 13⁹; for *heasewe,* 40⁶¹. See note. [Dietrich: "*fulvocinereus*"; "wol ursprünglich wolfgrau, und adlergrau, jene gemischte Farbe von goldgelb und grau: bald überwiegt der Gedanke an das Goldgelbe (vgl. blond), bald das Grau der Mischung."]

Traut. 2: "Ich kann nach allem nur glauben, dass *hasu* 'glänzend' und 'schimmernd' bedeute."]

hāt, adj., *hot,* wk. 43³; a. sg. m. 62⁷, comp. 40⁵⁷.

hātan, rd., *command, pres.* 3 sg. 6⁵, 40³⁸; pret. 3 sg. *hēt,* 89¹⁰; *hēht,* 40⁸; pret. ptc. 61⁴.

(2) *call, name,* 35¹²; pret. ptc. 24⁹; n. pl. 42¹⁷.

- (3) *be called, named*, pres. 1 sg. *hätte*, 1¹⁵, 3⁷², 8⁸, 10¹¹, etc.
- hē, hēo (hīo)*, hit, pron. *he, she*, it, 3¹¹, 15¹⁴, 27¹¹, 12, etc.; f. 9¹¹, 12, 20³³, 25⁷, 31¹³, 14, 16, 21, 34⁶, 7, 36⁷, 38⁶, 39⁵, 7eta, 40²⁶, 28, 54⁹ (*hie*), 61⁴, 67⁴, 68², 79⁵, 83²⁷, 86⁶, 7; a. sg. m. 3²⁹, 15¹⁵, 23¹², 50⁸, 10, 53³; f. 54¹, 58⁴; neut. 37⁴, 39⁴, 40⁴⁷; g. sg. m. 15¹⁵, 35², 37⁴, 40¹³, 39, 43⁹, 44⁴, 6, 46¹, 53⁹, 54³, 6, 55¹³, 69⁴, 72⁹; f. 9⁶, 20³⁴, 31⁶, 13, 33⁸, 39²³, 56⁶, 58⁶, 69¹; d. m. 3⁵⁴, 4⁶, 6⁴, 15²⁵, 37⁶, 38², 43⁴, 49⁶, 9, 50⁶, 82⁸, 84⁶, 87³⁰, 88⁷, 91¹³; f. 32¹, 20³³, 31¹⁷, 34³, 54, 5, 10; pl. n. 6⁸, 11⁶, 10, 13⁶, 16⁵, 20¹², 22⁶, 19, 26¹⁹, 30⁷, 43⁶, 12, 53¹⁰; a. 26²⁵, 57⁶; g. 6⁹, 13², 5, 22⁹, 18, 21, 26²³, 46³, 48⁸, 52⁶; d. 15¹¹, 16⁸, 43⁷, 11, 50⁵, 6, 8, 51⁶.
- reflex. a. sg. m. 55¹⁵; d. 3⁵³, 19⁴, 37⁸; f. 29⁵, 10, 31²¹; d. pl. 31¹⁵.
- hēafod*, n., *head*, 15¹, 61⁵, 89¹; a. sg. 25⁸, 58⁷, 65³, 80²; g. 53⁹; d. 21¹², 40⁹⁸, 102, 44⁶; a. pl. 36⁷; g. 85⁴.
- hēafodbeorht*, *bright-headed*, a. sg. m. 19².
- hēafodlēas*, adj., *headless*, 14¹⁰.
- hēafodwōð*, f., *head-tone, voice*, d. sg. 8³.
- hēah*, adj., *high*, 3⁶⁹, 11⁹ (*the High One*), 25⁴, 69⁶, 87²⁸, 91³; f. wk. 7⁴; neut. 32⁷, 63; a. sg. m. 80²; wk. 40²²; d. hēaum, 22¹⁹; n. pl. m. 22⁷; wk. 42¹⁷; a. 32⁴; d. 11¹⁰, comp. hýrra, 87¹⁵; neut. 40³⁸, 92²; sup. hýhst, 83¹².
- hēahcræft*, m., *high art*, a. sg. 35⁴.
- hēahcýning*, m., *high king*, 40³⁸.
- healdan*, rd., *hold, maintain, keep*, pres. 1 sg. 8⁴; 3 sg. 20¹³, 40², 5, 22; pres. opt. 1 sg. 40³⁷; pret. 3 sg. 9⁵, 42¹⁴.
- healdend*, m., *holder, possessor*, d. sg. 20²³.
- healf*, f., *side*, d. sg. 21⁹, 87²⁸.
- heall*, f., *hall*, a. sg. 55¹; d. 55¹³, 59¹, 18.
- heals*, v. *hals*.
- hēan*, adj., *abject, mean, poor*, n. pl. 32¹³; d. 93², comp. 39⁹.
- hēap*, m. n., *heap, crowd, flock*, d. pl. 57⁴.
- heard*, adj., *hard*, 14¹⁰, 26⁵, 33⁷, 44³, 62¹, 79⁸, 91¹⁷; wk. 40⁵⁴, 55⁹, 80⁹; a. sg. neut. 80⁴; d. sg. 89⁵; wk. 40⁷⁹; n. pl. 87¹³; a. 52²,

- comp. n. sg. 40⁵⁴, 7⁸, 83³⁵; sup. i. wk. 28².
- hearde, adv., *severely, sorely*, 3⁵, 89⁵.
- heardecg, adj., *hard-edged*, n. pl. neut. 5⁸.
- heasu, v. hasu.
- heaðoglem, m., *battle-wound*, g. pl. 56³.
- heaðor, m., *restraint, confinement*, d. sg. 20¹³, 65³.
- heaðosigel, m., *sun*, 72¹⁹.
- hebban, vi, *raise*, 45²; pres. 3 sg. hefeð, 44⁵; pret. 3 sg. hōf, 54³.
- hefig, adj., *heavy*, a. sg. m. 58⁷, comp. 40⁷⁴.
- hell, f., *hell, the nether world*, a. sg. 66⁶; d. 39²⁰.
- helm, m., *covering, protection*, 87¹⁶, a. sg. 36⁴.
- (2) *protection, sovereign*, a. sg. 26¹⁷.
- helpend, m., *helper, Saviour*, 49⁵.
- helwaru, f., *dweller in hell*, g. pl. 55⁶.
- hengest, m., *horse*, 22¹⁴.
- heofon, m., *heaven, the sky*, 92², a. sg. 40²²; g. 40⁴, 33³, 86⁵; d. 40³⁸; a. pl. 66⁶; d. 29¹², 39²⁰.
- heofonwolcn, n., *cloud of heaven*, n. pl. 72².
- heolfor, n., *gore*, 91¹⁷.
- heord, f., *herd, flock*, g. sg. 17¹.
- heoroscearp, adj., *terribly sharp*, n. pl. neut. 5⁸.
- heorte, f. wk., *heart*, d. sg. 42¹⁴; d. pl. 26²⁰.
- heorugrim, adj., *very fierce*, wk. 40⁵⁵.
- hēr, adv., *here*, 40³², 49⁶, 77⁸, 41⁶, 49¹⁰, 87²³; hēr... ðē, *heretofore, before this*, 49¹⁰.
- hēr, hær, n., *hair*, n. pl. 13³; d. 26⁵, 35⁴.
- hēran, v. hýran.
- here, m., *army*, g. sg. herges, 79⁸.
- heresið, m., *war-march, campaign*, d. sg. 29³.
- hēst, f., *violence, fury*, a. sg. 15²⁸.
- hetegrim, adj., *fierce with hatred*, 33⁵.
- heterūn, f., *charm of mischief*, a. pl. 33⁷.
- hīe, she, 54⁹, v. hē.
- higora, m. wk., *maggie, runes* of, 24.
- hild, f., *battle*, g. sg. 33⁵; d. 14⁴.
- hildegiest, m., *enemy*, d. sg. 53⁹.
- hildepil, hyldepil, m., *dart, javelin*, n. pl. 17⁶; d. 15²⁸.

- hildeðryð, f., *strength in war*,
 a. sg. 19⁴.
 hildewæpen, n., *battle-weapon*,
 90⁵.
 hindan, adv., *from behind*, *be-
 hind*, 88⁴, 89⁵; on hindan,
 37¹.
 hindeward, adj., *hinder*, *be-
 hind*, d. f. 21¹⁵.
 hingong, m., *hence-going*, g.
 sg. 62¹. [Ingong, 1 readg.
 of MS., means *entree*.]
 his, v. hē.
 hiðan, wī. *plunder*, *ravage*,
 pres. 3 sg. 34⁴; pres. ptc. n.
 sg. 33⁷, 91²⁶; g. pl. 93⁵.
 hladan, vī, *load*, *heap up*; pres.
 1 sg. 36⁵; pret. 3 pl. 22¹⁰;
 pret. ptc. 83²¹.
 hlæder, f., *ladder*, a. sg. 55⁶.
 hlæst, n., *burden*, a. pl. 11⁵.
 hlāford, m., *lord*, *master*, 4⁴,
 21³, 15, 89⁹; g. sg. 58¹³; d.
 43⁹, 56¹¹.
 hlāfordlēas, adj., *without a
 master*, 20²².
 hleahor, m., *laughter*, 33³.
 hlēo, n., *cover*, *shelter*, a. sg.
 27⁵.
 hlēobord, n., *protecting board*,
 d. pl. 26¹².
 hlēor, n., *cheek*, d. pl. 15⁴.
 hlēortorht, adj., *with bright
 cheeks*, 69⁶.
 hlēosceorp, *protecting garment*,
 d. sg. 9⁵.
 hlēoðor, n., *sound*, *voice*, *song*,
 31¹⁷; a. sg. 24⁵; d. 8⁴, 14⁴.
 hliðan, w2, *tower*, *stand erect*,
 53¹; pres. 3 pl. 15⁴.
 hlimman, III, *sound*, *roar*, pres.
 3 sg. 25⁶, 35⁶.
 hlin, m., *maple*, 55⁹.
 hlin, m., *noise*, 17¹.
 hlinc, m., *hill*, a. pl. 32⁴.
 hlinsian, w2, *sound*, *resound*,
 pret. 3 sg. 33³.
 hlið, n., *slope*, *hill*, *cliff*, a. pl.
 hleoða, 27¹; hliðo, 91⁷.
 hloðgecrod, n., *press of troops*,
 36³.
 hlūd, adj., *loud*, *noisy*, 32⁴, 84¹;
 sup. 34⁰.
 hlūde, adv., *loudly*, 25⁶, 36², 77¹,
 83¹⁰, 33³, 48², 57⁴.
 hluttur, adj., *clear*, *bright*, a. sg.
 m. 20⁷.
 hnecca, m. wk., *neck*, a. sg.
 80⁴.
 hnesc, adj., *tender*, *soft*, *delicate*,
 comp. 40⁸⁰.
 hnigan, I, *bend*, *incline*, *descend*,
 pres. 1 sg. 36³; pres. ptc. n.
 pl. m. 88¹.
 hnitān, I, *strike*, *touch*, 89⁴.
 hnossian, w2, *beat*, *strike*, pres.
 3 pl. 57¹.
 hol, n., *hole*, a. sg. 44⁵; d. 62⁷.

- hold, adj., *kind, gracious, faithful*, 9⁴; d. sg. 61⁴.
 holdlice, adv., *graciously, faithfully, sedulously*, 34⁴.
 hollen, m., *holly*, 55¹⁰.
 holm, m., *the sea, water*, a. sg. 3⁶⁹; d. 11⁰.
 holmægen, n., *ocean*, d. sg. 2⁹.
 holt, n., *forest, wood*, g. sg. 21³; d. 90¹; n. pl. 87¹⁵.
 (2) *log or beam*, a. sg. 56³.
 homer, m., *hammer*, d. sg. 89¹; g. pl. 5⁷.
 hond, f., *hand*, 60¹²; a. sg. 12¹², 49³, 79⁴; g. pl. 85⁵; d. 30⁵, 45⁴, 54⁴.
 hondweorc, n., *hand-work*, a. sg. 20⁷; n. pl. 5⁸.
 hondwurm, m., *handworm*, a worm that attacks the hand, 40⁰⁶, 66².
 hongian, w2, *hang*, pres. 1 sg. hongige, 14¹¹; 3 sg. 21¹¹, 44¹; pret. 3 pl. 13³.
 hōpgehnāst, n., *dashing of waves*, g. sg. 32⁷.
 hord, n., *treasure*, a. sg. 31²¹, 53¹¹, 91²⁶; g. 89⁹, g. pl. 11⁹; d. 83²², 783⁵².
 hordgeat, n., *door of the treasure-room*, g. sg. hordgates, 42¹¹.
 horn, n., *horn*, d. pl. 29².
 hornssel, n., *gabled hall, or a hall with horns on its gable* (see 87²³), n. pl. hornsalu, 3⁸.
 hors, n., *horse*, 36⁵; g. sg. 36¹⁰; a. pl. 22¹⁰.
 horsc, adj., *ready-witted, clever*, 1¹.
 hræd, hræð, adj., *swift, active*, 53¹¹; comp. hrædra, 40⁷².
 hrægl, n., *dress*, 7¹, 11¹, 13⁹; a. sg. 44⁴, 54⁴; d. 10⁷, 45⁴, 62⁶.
 hreddan, w1, *save, rescue*, 14¹⁸.
 hrēoh, adj., *rough, wild*, 83².
 hrēoðan, 11, *adorn*, pret. ptc. gehroden, 83²².
 hrēran, w1, *move, stir*, pres. 1 sg. 18⁸; hrēru, 3⁸; 3 sg. 80⁷; pres. opt. pl. 783⁵¹.
 hrēðe, adj., *fierce, zealous*, comp. 40⁷¹.
 hrēðer, m., *breast*, d. sg. 61⁵, 91¹⁷.
 hrif, f., *stomach, womb*, a. sg. 40⁴⁵; d. 17⁶, 23¹², 783⁵¹.
 hrīm, m., *rime, frost*, 40⁵⁵, 80⁹.
 hrīmighheard, adj., *hard-frozen*, a. pl. m. 91¹¹.
 hrīnan, 1, *touch, reach*, w. d. pres. 1 sg. 6⁴, 66⁵; hrīno, 15²⁸; 3 sg. 83⁴⁶; pret. 1 sg.

- 39¹⁰, 3 sg. 39²⁰; w. a. pres.
 3 sg. 23¹².
 hrindan, III, *push, press*, pret.
 3 sg. 54⁴.
 hring, m., *ring*, 48⁸, 59⁶; a.
 48¹, 59¹; g. 59¹⁸, d. 90⁵, a.
 pl. 20²³; d. 70⁸, 89⁴; hring-
 gan, 4².
 hrisil, m., *shuttle*, 35⁷.
 hrōf, m., *roof*, a. sg. 29⁷, 52²;
 g. 27⁵; d. pl. 1⁷; (2) *sum-
 mit*, a. sg. 15²⁷.
 hrōr, adj., *lusty, vigorous*, 54³.
 hrung, f., *rung (of a cart)*,
 perh. the *pole* supporting the
 cover, a. sg. 22¹⁰.
 hrūse, f. wk., *earth*, 3⁶, 72²; a.
 sg. 2⁹, 7¹, 27¹¹; d. 40⁵⁵,
 83³⁵, 783⁴⁶.
 hrūtan, II, *resound, whirr*,
 pres. ptc. 35⁷.
 hrycg, m., *back*, a. sg. 3⁶⁵,
 21¹¹, 80⁴, 85⁵; d. 1¹², 3⁶,
 19⁴, 27¹¹; 36⁵; d. pl. 3³³.
 hū, adv., *how*, 1¹⁵, 17⁶, 31¹⁹,
 36¹³, 39²³, 42¹⁶, 59¹⁷, 60¹²,
 83⁸, 55.
 hund, num., *hundred*, w. g. 85⁴.
 hund, m., *dog*, 24²; g. sg.
 36¹⁰.
 hungor, m., *hunger*, 43³.
 hunig, n., *honey*, d. sg. 40⁵⁹.
 hūð, f., *plunder*, a. sg. 29², 4, 9.
 hwā, hwæt, interrog. pron.,
who? what? 1², 1⁴, 2¹³, 3³⁵,
 73, 74, 82⁷; neut. 3⁷², 8⁸, 10¹¹,
 19⁹, 23¹⁶, 28¹³, 31²⁴, 35¹⁴,
 36⁷, 41⁹, 61⁹, 63¹⁵.
 hwæl, m., *whale*, 40⁹².
 hwælmere, m., "*whalemere*,"
the sea, 2⁵.
 hwær, adv., *where*, 87²⁶.
 hwæt, adj., *vigorous, bold*,
 comp. n. pl. 26²⁰.
 hwæðre, conj., *however, nev-
 ertheless*, 3⁵⁴, 22¹⁷, 31⁸, 9, 17,
 39¹⁸, 54⁸, 58⁵; hwæðre se
 ðeah, *nevertheless*, 35¹¹.
 hwearft, m., *circuit, expanse*,
 d. sg. 40³³.
 hweorfan, III, *turn, change*,
move, pres. 3 sg. 40⁵; 3 pl.
 43¹²; pres. ptc. 56³.
 (2) *roam*, 20²², 32³, 39⁹.
 hwettan, wI, *whet, urge, ex-
 cite*, pres. I sg. 11³.
 hwil, f., *a while, space of time*,
 a. sg. 28⁹.
 d. pl. advbl. hwilum, *som-
 times*, 2¹, 3¹, 17, etc.
 hwit, adj., *white*, 15¹; n. pl.
 f. 10⁸; a. pl. m. 40⁹⁸.
 hwitloc, hwitlotted, adj.,
white-locked, fair-haired,
 42³; n. sg. f. 79⁴.
 hwonne, adv. w. subje., *until*,
 15¹⁰; hwonne ær, *how soon*,
when, 31¹².

hwylc, pron. interrog., *which?* *who?* w. g. pl. 1¹.

(2) indef. *anyone*, w. g. pl. 20¹⁹, 67¹⁹; = *siquis*, 42¹¹.

hwylc ænig, *any*, d. sg. 23¹⁰.

hwyrfan, w1, *turn, move about*, pres. 3 sg. hwyrfæð, 12¹².

hwyrfweg, m., *way back, escape*, g. sg. 3⁶.

hycgan, w3, *think, meditate*, infl. infin. 28¹², 31²³.

hyd, f., *hide, skin*, a. sg. 76⁷; d. 26¹².

hygebliðe, *blithe of heart*, comp. n. pl. wk. 26²⁰.

hygecræftig, adj., *wise, sagacious*, 1¹.

hygefæst, adj., *wise*, a. pl. m. 42¹⁴.

hygegāl, adj., *light-minded, wanton*, a. sg. f. wk. 12¹².

hygeðonc, m., *thought*, d. pl. 35⁴.

hygewlonc, adj., *proud-minded*, f. 45⁴; a. sg. m. 19².

hyhst, v. hēah.

hyht, m., *hope, joy*, 64³, 93⁵; d. sg. 25¹.

hyhtlic, adj., *joyful*, n., 90⁵; a. sg. n. 35¹².

hyhtplega, m. wk., *sport*, g. sg. 20²⁸.

hyldepil, v. hildepil.

hyll, m., *hill*, g. sg. 15²⁷.

hyran, hēran, w1, *hear*.

(2) *obey*, w. d., 33⁴, 4¹, 23¹⁵; pres. 1 sg. 20²⁴; 3 sg. 43⁹, 50⁵, 58¹³.

hyrde, m., *keeper, herdsman*, a. sg. 89⁹; d. 71¹⁰.

hyrēd, m., *congregation*, d. sg. 59⁶.

hyrra, v. hēah.

hyrst, m., *hurst, coppice, wood*, d. pl. 40⁶¹.

hyrst, f., *ornaments, trappings*, n. pl. 7⁴, 10⁸, 11¹; d. 14¹¹, 31²⁰, 53⁷, 87¹⁵.

hyrstan, w1, *adorn*, pret. ptc. 70⁸.

hyse, m., *youth*, 54¹.

I.

Ic, pron., *I*, 1³, 8, etc.; a. sg. mec. 1², 1⁴, etc.; g. min, 26¹⁸, 35⁴; d. mē, 1¹², 3⁵, etc.; n. dual, wit, 63⁵, 84⁷, 87¹⁴, 29, 3¹; a. unc, 84⁷, 87¹⁵, 17; g. uncer, 87³⁰; d. unc, 60¹⁵, 63¹⁶, 84², 87¹⁸, 171³, n. pl. wē, 36¹², 40⁷³, 41⁶, 7, 71³; g. ūser, 40⁸⁹; d. 42¹⁶, 54⁵.

ides, f., *woman*, 61²; a. sg. 75¹; g. pl. 46⁷.

in, prep. w. d., *in*, 8⁶, etc.; following its case, 84⁶; w. a. *into*, 15⁶;

in, adv., *in*, 32¹¹.
 indryhten, adj., *noble*, 93¹; a.
 sg. m. 43¹.
 ingeðonc, m., *inward thought*,
wit, 60¹³.
 innan, adv., *in, within*, 17²,
 87³²; in innan, *inside*, 9³, 28⁷.
 innanweard, adj., *internal*, a.
 sg. m. 91¹⁵.
 innað, m., *stomach, womb, in-*
side, 17⁹, a. sg. 37⁶; d. 35³.
 insittende, m., *one who sits*
within, g. pl. 46⁷.
 isern, n., *iron*, 71¹⁴, 91¹⁵; g.
 sg. 58⁹; d. 5¹.
 iū, adv., *once, formerly*, 70².
 iw, m., *yew*, 55⁹.

L.

lāc, n., *gift*, d. pl. 49³.
 lācan, rd., *play, dance*, 31¹⁹,
 pres. 1 sg. 30¹; pret. 3 sg.
 leolc, 56⁸.
 læccycynn, n., *leech-kin, tribe*
of doctors, a. sg. 5¹⁰.
 lædan, w1, *lead, bring*, 29²,
 pret. ptc. 28⁶.
 læran, w1, *teach*, pret. 3 sg.
 40³⁴.
 læs, adv., comp. of lyt, *less*,
 9¹¹.
 læssa, adj., comp. of lytel,
less, neut. 40⁹⁵, 66².
 lætan, rd., *let, allow*, pres. 1

sg. 3³⁸; 3 sg. 3⁵⁶; 20¹³, 34⁷,
 50¹⁰; 3 pl. 34⁶; pres. opt. 3
 sg. 3³⁸; pret. 3 pl. 13¹⁰.
 lāf, f., *remnant, what is left*,
 70³, a. sg. 56¹⁰, 89¹⁰; feole,
 homera, etc., lāf, *leavings of*
the file, of hammers, etc. (a
 usual kenning for sword or ar-
 mour), n. pl. 5⁷.
 lagu, m., *sea, water*, 3¹¹; a.
 sg. 22¹⁶.
 lagufæðm, m., *watery embrace*,
 d. sg. 60⁷.
 lagoflōd, m., *water-flood*, a.
 sg. 58¹².
 lagustrēam, m., *water-stream*,
 g. pl. 3³⁸.
 land, v. lond.
 lang, v. long.
 lār, f., *lore, teaching, guidance*,
 d. pl. 39²².
 lārēow, m., *teacher*, 67¹³.
 lāst, m., *footstep, track*, a. sg.,
 3²¹; d. 39⁸, 71¹³; n. pl. 51²;
 a. 93¹¹; on last, on lāste, *be-*
hind, 3²¹, 13¹¹.
 lāttēow, m., *leader, guide*, 2¹¹.
 lāð, adj., *hateful, hostile*, comp.
 g. sg. 5¹⁰.
 lāðgewinna, m. wk., *hated op-*
ponent, d. pl. 15²⁹.
 laðian, w2, *invite, summon*,
 pres. 1 sg. 14¹⁶.
 lēad, n., *lead*, g. sg. 40⁷⁵.

- lēaf, f., *leaf, foliage*, d. pl. 56¹⁰.
 lēanian, w2, *reward, requite*,
 pres. 3 sg. 50⁹.
 lecgan, w1, *lay*, pres. 3 sg.
 79⁴; pret. 3 sg. 31⁴, 20³⁰.
 lēg, v. *lig*.
 lengan, w1, *lengthen, prolong*,
 pres. 3 sg. 28⁸.
 lengra, v. *long*.
 lēode, pl., *people*, g. pl. 67¹³.
 lēof, adj., *beloved, dear*, 20²,
 40²⁷, 34, 79², 83²⁷, comp.
 92⁶.
 leofian, v. *lifgan*.
 lēoht, n., *light*, 92⁶, d. sg.
 27¹⁷, 63¹¹.
 lēoht, adj., *light* (opp. to
 heavy), comp. neut. 40⁷⁶,
 79²⁶.
 lēoht, adj., *light* (opp. to dark),
bright, d. sg. wk. 40⁵⁷, comp.
 neut. 66².
 lēohtlic, adj., *shining, bright*,
 a. sg. neut. 29³.
 leolc, v. *lācan*.
 lēoma, m. wk., *gleam, light*,
ray, d. sg. 40⁵⁷.
 libban, w2, *live*, pres. 3 sg.
 leofað, 39²⁷.
 lic, n., *body*, a. sg. 65⁴; d. 10⁵.
 licgan, v., *lie*, 13¹¹, 14¹⁰; pres.
 3 sg. 40⁴⁹.
 lif, n., *life*, d. sg. 50⁹, 58¹²,
 82³, 89¹⁰.
 lifgan, lifian, leofian, w1, 2,
live, 39²², 40⁶⁴, 41⁶, 67¹⁴;
 pres. 1 sg. 84⁶; 3 sg. 39²⁷;
 pret. 3 sg. lifde, 40¹⁰⁷; pres.
 ptc. 10⁹, 12¹⁴, 28⁹.
 lift, v. *lyft*.
 lig, m., *flame, fire*, 30¹, d. sg.
 34⁴, 40⁵⁷.
 lilie, f., *lily*, 40²⁷.
 lim, n., *limb*, 47, a. sg. 39²⁷.
 line, f. wk., *line, row*, d. sg.
 42¹⁰.
 liss, f., *kindness, favour, joy*,
 d. pl. 26²⁵, 33¹³, 50⁹.
 list, f., *skill, art*, d. sg. 27⁴;
 d. pl. 29³.
 lið, n., *limb*, a. pl. leoðo, 23⁷.
 liðan, 1, *go, travel, wander*,
 33¹, pres. ptc. d. sg. 10⁵,
 pret. ptc. n. sg. f. up liden,
grown up, 33¹¹.
 locc, m., *lock (of hair)*, n. pl.
 40¹⁰⁴; a. 40⁹⁸.
 lof, n., *praise*, g. sg. 20¹¹.
 lond, land, n., *land, country*,
ground (opp. to air), a. sg.
 12¹⁴, 13¹¹; d. 3¹¹, 64, 22¹²,
 33², 56⁸; g. pl. 33¹³.
 londbūend, m., *dweller in the*
land, g. pl. 93¹¹.
 long, lang, adj. *long*, 39²²; a.
 sg. f. 28⁹, 58⁸, comp. n. 23⁷.
 longe, adv., *long, a long time*,
 15²⁹, 40⁸, 67¹³.

- losian, w2, *escape, quit*, w. d.
 2¹¹; pres. 3 sg. 12³.
 lufe, f. wk., *love*, g. sg. 26²⁵.
 lufian, w2, *love*, pres. 3 pl. 93⁷.
 lust, m., *pleasure*, a. sg. 71⁸.
 lyft, lift, f., *air*, 3¹¹, 7⁴, 10⁹,
 57¹; g. sg. 30⁴; d. 22¹⁶, 27⁴,
 40⁸¹, 51⁴, 56⁸, 58¹², 83³⁰.
 lyftfæt, n., *aerial vessel*, 29³.
 lyt, adv. *little*, 60⁷.
 lytel, adj., *little*, wk. 40⁷⁶; a.
 sg. neut. 58⁷; a. pl. f. 57¹.
- M.
- mā, compar. adv., used as in-
 decl. neut. w. gen. *more*, 18⁴,
 60¹⁶; a. 26²¹.
 mæcg, m., *man*, n. pl. 50⁷.
 mæg, prp., *I can*, pres. 1 sg.
 2¹⁰, 15¹⁹, 18¹, 40⁶², 64, 66,
 42⁵, 55⁷, 63¹⁰; 3 sg. 31⁸,
 40¹⁶, 20, 69, 90, 43², 58³, 59¹³,
 83⁶, 16; pl. 41⁶, 83⁴²; opt. 2
 sg. 39²⁸; 3 sg. 12, 4¹², 31¹⁹;
 pret. 1 sg. 5¹¹, 9¹⁰, 91¹⁹; 3
 sg. 29⁶, 40⁴³, 67; 3 pl. 22⁵.
 næg, m., *kinsman, son*, 31²³,
 n. pl. 87¹⁷; d. 31²³.
 nægburg, f., *family*, 20²⁰, a.
 sg. 15²⁰.
 nægen, n., *main, might*, 22¹³,
 83⁸, 23, 55, a. sg. 53⁹, 82¹¹,
 (?) 83³²; d. 23¹³, 27¹⁴, 40⁹⁵,
 83²⁰.
- mægenrōf, adj., *very strong*,
 wk. 37³.
 mægenstrong, adj., *strong of
 main*, 86³.
 mægenðise, f. wk., *strength*,
 d. sg. 27¹⁰.
 mægð, mægeð, f., *maid*, n. pl.
 50⁷; g. 14⁸, 33⁹.
 mæl, n., *mark (2) time*, g. pl.
 81⁶.
 mældan, mældan, w1, mældian,
 w2, *announce, declare*, 18²,
 28¹²; pret. 1 sg. 71¹⁶.
 mænan, w1, *tell of, relate*, pres.
 1 sg. 61⁹; 3 sg. 20¹¹; pret.
 opt. 3 pl. 60¹⁷.
 mæran, w1, *celebrate*, pres. opt.
 3 pl. 26¹⁶.
 mære, adj., *celebrated, great*,
 26²⁷, 40⁴⁵, 83¹¹; g. pl. 83⁴;
 d. 87¹⁸.
 mærrō, f., *fame, glory, (?)*, 72.
 mæst, v. micel.
 mæðel, n., *assembly, council*, d.
 sg. 85².
 mæw, m., *sea-gull*, g. sg. 24⁶.
 mæge, f. wk., *kinswoman*, g.
 sg. 43¹³.
 magorinc, m., *man, warrior*,
 n. pl. 22⁵.
 māndrinc, m., *fatal draught*,
 a. sg. 23¹³.
 manian, w2, *admonish*, pret.
 ptc. 3⁶⁶.

māra, v. micel.

maðelian, wz, *say, tell*, pret. 3 sg. 38⁵.

māðm, m., *treasure*, 55¹³.

meaht, f., *might, power*, 83²³; d. pl. 1¹⁰, 3⁶⁶, 13⁸, 40⁹⁰.

meahtig, adj., *mighty*, 40¹².

meahtlice, adv., *mightily*, comp. 40⁶².

mearc, f., *mark, march, border, territory*, a. sg. 14⁶.

mearclond, n., *border-land, sea-coast*, d. sg. 3²³.

mearcpæð, m., *path, path across marches*, a. pl. 71¹¹.

medwis, adj., *half-witted, dull*, d. sg. m. 4¹⁰.

meldan, v. mældan.

mengo, f. indecl., *crowd, multitude*, a. sg. (?) 83³⁴; d. 20¹².

meodu, m., *mead*, a. sg. 20¹².

meodusetl, n., *mead-seat*, a. pl. 60⁹.

Meotud, m., *God, the Creator*, 3⁵⁴, 87¹⁷; g. sg. 83¹¹.

mēowle, f. wk., *maiden*, 4⁵, 25⁷, 61¹.

mere, m., *sea, lake*, a. sg. 22⁵.

meresaroð, m., *sea-shore*, d. sg. 60².

merehengest, m., *sea-horse, ship*, 14⁶.

merestrēam, m., *water-flood*, a. pl. 66⁹.

mēsan, w1, *feast, eat*, 40⁶².

micel, adj., *great, much*, 3⁵⁰, 28¹², 31²³; wk. 40⁹²; a. sg. f. 86¹; neut. 37³, 86³; i. 3⁴⁵, 6¹, 39⁴, 40²³, 42⁷⁴, 76⁸⁰; d. pl. 39² (many); comp. māra, *greater*, 40⁹², 105⁵; f. 17⁴, neut. 66¹; a. sg. 39⁴; sup. mæst, 3³⁹.

miclian, wz, *increase*, pret. ptc. 83²³; f. 20²⁰.

mid, prep. w. d., *with* (ac-compt.), 5⁶, 6⁶, 15⁹, 46¹, etc.; instr. 5¹², 6⁴, 26¹³, 27⁴, 28², 3³, 30¹, 2², 40¹³, 14³⁰, 35⁴⁴, 50⁷, 54¹², 63³, 66¹⁰.

mid, adv., *included, as well*, 13², 22¹⁸, 46⁵.

middangeard, m., *mid-dwelling, the earth, world*, 31¹, 32¹, 40⁴³, 66¹; a. sg. 39¹⁹, 40¹², 66⁸; g. 82¹¹.

midde, f. wk., *middle*, d. sg. 32⁹, d. pl. 80⁵.

middelnih, f., *midnight*, d. pl. 89⁷.

midwist, f., *presence*, a. sg. 93⁸.

milt, f., *gentleness, favour*, d. sg. 30⁸.

min, poss. adj., *my*, 2¹¹, 3¹, 6⁵, etc.; f. 71⁴, 79⁸, 10⁹, neut. 82¹.

87²¹, 89¹; a. sg. m. 14⁸, 60⁴, 82¹⁴; f. 8⁴, 15²⁰, 24¹, 91²⁰, 93⁸, neut. 4³, 11, 21⁶, 25⁸, 65³, 76⁵, 82⁷, 91²⁶; g. m. 36⁶, 72⁸, 89⁶; f. 17¹, 5, 40⁴⁵; neut. 18⁴, 25¹⁰; d. m. 4¹, 9; 20², 21, 26, 56¹¹, 60², 70⁶, 77², 79²; f. 8¹¹, 14¹⁸, 27¹⁰, 40³⁰, neut. 40⁹⁵, 72⁶; n. pl. f. 7⁴, 6, 10⁸, neut. 40¹¹; a. m. 15¹², 93¹¹; f. 11⁷, 20¹², 65⁴, 72⁵, 28, 93¹³; d. 15¹¹.
 mislic, adj., *various*, 83⁸, 55.
 mislice, adv., *variously*, 28¹².
 missenlic, adj., *various*, d. pl. 31¹, 32¹.
 missenlice, adv., *variously*, 67¹⁵.
 miðan, i, *conceal*, 63¹⁰, 82¹².
 (2) *refrain from, hold back*, w. d. pres. 1 sg. 8⁴.
 mōd, n., *mood, mind, spirit*, a. sg. 66; g. 27¹⁴; d. 11⁶, 42¹⁷, 83³⁴, 85²; d. pl. 59².
 mōdor, moddor, f., *mother*, 9², 33⁹, 41², 83³, 20; g. sg. 40⁴⁵, 43¹⁴.
 mōððrēa, m. wk., *terror of mind, panic*, 35⁰.
 mōðwlanc, adj., *proud-minded, haughty*, f. 27⁷.
 mōð þ = mōðwynn, f., *heart's delight*, a. sg. 89⁷.
 mon, man, m., *man*, 21², 36⁴, 37³,

38⁵, 43¹⁴, 83³⁴; g. sg. 36¹⁰, 59¹⁴; d. 4¹⁰, 28¹³; n. pl. 21, 17¹¹, 39⁴, 54¹¹, 67¹⁵, 17, 93⁷; a. 12⁴, 59²; g. 35⁰, 22¹, 60⁴, 71¹⁶, 76⁴, 82¹², 93¹³; d. 18², 30⁸, 39¹², 40⁴⁵.
 (2) as indef. pron. *one* (like Germ. man), 35¹¹, 40⁴⁶.
 mōna, m. wk., *moon*, 66².
 moncynn, n., *mankind*, d. sg. 32⁹, 39², 40²⁷.
 mondryhten, m., *master, prince*, d. sg. 55¹³, 58⁶.
 monig, adj., *many*, n. pl. 30⁸, 65⁶; g. 66; d. 39¹⁹, 93⁸; agreeing with noun in pl., n. pl. 85²; g. 41², 83⁴; d. 81, 58⁶.
 monna, m. wk., *man*, a. sg. 65⁵.
 mōr, m., *moor*, a. pl. 71¹¹.
 mōt, prep., *I may*, pres. 1 sg. 31⁵, 73, 15²⁰, 20²⁷, 82⁸; 3 sg. 39²⁰; 3 pl. 169, 40¹⁰³; pres. opt. 1 sg. 20²²; 3 sg. 31¹³; pret. 1 sg. 40³⁵, 100; 3 sg. 53¹³.
 mōððe, f. wk., *moth*, 47¹.
 mundbora, m. wk., *protector*, 17¹.
 mundrōf, adj., *strong of hand*, 86³.
 mūð, m., *mouth*, 32⁹; a. sg. 81, 17¹¹, 18², 39¹², 67⁸, 76⁴; d. 24⁶, 63⁴; d. pl. 13⁸.
 mūðlēas, adj., *mouthless*, 609.

N.

nā, 368 = nō.

naca, m. wk., *boat*, 585.næfde, 325; v. *habban*.næfre, adv. = ne æfre, *never*, 510, 397, 20, 7116, 8730.nægledbord, adj., *with nailed planks*, 585.næglian, w1, 2, *nail, rivet*, pret. ptc. 195.nænig = ne ænig, *no one, none*, 836; w. g. pl. 2913; d. sg. m. 252, agreeing with a noun a. sg. m. 588.næstan, w1, *afflict, oppress*, pres. 1 sg. 64.nāh, v. *āgan*.nales, adv., *not, not at all*, 2617.nama, noma, m. wk., *name*, 231, 2627; a. sg. 5511, 598; d. 5814; a. pl. 428.nān = ne ān, *none, no one*, 5313.nard, m., *spikenard*, g. sg. 4029.nāthwær, adv., lit. *I know not where, somewhere*, 255, 628.nāthwæt, indef. pron., *I know not what, something*, w. g. 451, 545, 619, 9125.ne, neg. particle, *not, neither*, nor, 31, 10, 3910, etc.nēah, prep. w. d., *near*, following its case, 323, 568, 601.nēahbūend, n., *neighbour*, d. pl. 252.nēar, comp. of nēah, *nearer*, 364.nearogrāp, f., *tight grasp*, 836.nearu, nearo, f., *a narrow place, confinement, straits, position of danger*, d. sg.

nearwe, 101; nearowe, 5313; a. nearo, 616, 628.

nearu, adj., *narrow*, a. pl. 1524; d. pl. 523.nearwian, w., *confine*, pres. 3 sg. 2510; pret. ptc. 704.neb(b), n., *beak, nose, face*, 101, 211, 316, 343; a. sg. 804; d. 898.nefa, m., *nephew*, 466.nel(l)e, v. *willan*.nemnan, w1, *name, call*, 499; pres. 1 pl. 4073; 3 pl. 247; pret. 3 sg. nemde, 596; imper. pl. 576.nēol, adj., *prone, low down*, 211, 836.neoðan, nioðan, adv., *from beneath, down, below*, 101, 255, 3120, 616.nergan, w1, *save*, 1513; pres. ptc. a. sg. m. 594.nēðan, w1, *venture*, 5313; pres. 3 sg. 255.nigan, 1, *bend forward*, pres. ptc. n. pl. 88.

niht, f., *night*, 29¹³; a. sg. 39⁷;
d. pl. 12⁹, 87¹⁶; advbl. 5¹⁴.
niōðan, v. neoðan.
nis = ne is, v. wezan.
nið, m., *envy, hatred, spite*, d.
sg. 6⁴.
niðas, niððas, pl. m., *men*, g.
57⁶; d. 26²⁷.
niðerweard, adj., *downward*,
21¹, 31⁶, 34³.
niðsceada, m. wk., *malignant
foe*, 15²⁴.
nō, neg. adv., *never, not*, 6⁴,
etc.
noma, v. nama.
nōwēr, adv., *nowhere*, 31⁴.
nōwiht, n., *nothing*, a. sg.
11⁵.
nū, adv., *now*, 14¹, 26¹⁵, 40¹,
102, 42¹⁵, etc.
nyd, f., *the rune N*, 42⁸ (see In-
troduction, p. xxxix).
nydan, wī, *compel, drive*, pres.
3 sg. 62⁸.
nyde, adv., *necessarily*, 40²⁹.
nymðe, conj., *unless, except*,
20²², 23¹⁶, 25³, 40²¹, 41⁷,
65⁵.
nyt(t), adj., *useful*, 25², 32⁹,
54⁷, 55¹¹, 58⁵; d. sg. f.
11⁵.
nytt, f., *use*, d. sg. tō nytte,
æt nytte, 26²⁷, 34³, 49⁹, 50²,
69⁶.

O.

ō = ā, adv., *ever*, 54⁹.
of, prep. w. d., *from*, 3⁷, 16, 56,
10⁶, 10, 14¹⁵, 15¹², 17⁶, 22²¹,
23¹², 27², 3, 35², 40⁷⁹, 50²,
62⁷, 72⁴, 5, 76⁶, 89¹⁰, 91¹⁴.
ofer, prep. w. a. or d., *over*, 1⁷,
3¹⁰, etc.
(2) *along, through*, 20⁸;
hofer eorðan, *over the earth,
on earth*, 35¹¹, 40²¹, 83⁴¹, 87²²,
93¹⁰; sim. ofer foldan scēat,
41⁵.
(3) w. a., *after*, 6¹⁰.
ofer willan, *against (his)
will*, 29¹⁰.
ōfer, m., *bank, shore*, n. pl. 22⁷.
ofergongan, rd., *come over*,
pres. 3 sg. 40¹⁰.
oferstigan, 1, *rise above*, pres.
1 sg. 66⁶.
oferswiðan, wī, *overcome*,
40²⁰; pres. 1 sg. 40²⁹.
ofost, of(e)st, f., *hurry, haste*,
d. sg. 62⁴; d. pl. advbl.
quickly, hastily, 40¹¹.
ofgifan, v, *give up, abandon*,
pret. 3 pl. 9¹.
oft, adv., *often*, 4⁵, 5³, etc.
ōhwonan, adv., *from anywhere*,
35⁸.
on, prep. w. d., *in, on*, 1⁷, 12,
2¹², 3⁴, etc.
w. a., *into, onto, towards*,

- (motion), 1², 11, 27, 3⁵, etc.; following or separated from its case (acc.), 3¹³, 67, 20²⁹, 25⁸, 79⁴, 87¹⁴, 91²⁴; used adverbially (= prep. and object), 86⁴.
- on**, adv., *on, onwards*, 62⁵.
- onbūgan**, II, *bend*, pres. 1 sg. 23³.
- (2) *swerve, deviate*, 3¹⁵.
- oncweðan**, v, *reply, give answer*, pres. 1 sg. 47.
- ond**, and, conj., *and*, 1¹, etc.
- ondfenga**, m., *receiver, one who receives*, g. sg. 61⁷.
- ondræðan**, w1, *dread, fear*, w. refl. d. pres. 3 sg. 3⁵³.
- ondswaru**, f., *answer*, a. sg. 55¹⁵.
- ðnettan**, v. *onnettan*.
- onfindan**, III, *find out, discover*, pres. 3 sg. 15⁷, 27⁹.
- onga**, m. wk., *sting, dart*, 23⁴.
- ongēan**, prep., *against, opposite to*, following its case, w. d. 76³, 89³; w. a. 27⁹.
- ongietan**, v, *grasp, comprehend*, 59¹⁰; pres. opt. 3 pl. 48⁶.
- onginnan**, III, *begin, set about*, pres. 1 sg. 17⁷; 3 sg. 28¹¹, 31⁹; pret. 3 sg. *ongon*, 9³, 54¹⁰; 3 pl. 22⁸.
- onhæle**, adj., *secret, hidden*, a. sg. f. 15⁷.
- onhebban**, v1, *lift, raise*, pres. 1 sg. *onhæbbe*, 30⁷.
- onhlidan**, I, *uncover* ? 83⁵³.
- onhnigan**, I, *bow, bend*, pres. 3 pl. 30⁷.
- onhwyrfan**, w1, *turn round*, pret. 3 pl. 72²; pret. ptc. 23¹.
- onhyrian**, w1, *imitate, emulate*, pres. 1 sg. *onhyrge*, 81⁰, 24⁴.
- onlicnes**, f., *likeness*, a. sg. 40³⁷.
- onlūcan**, II, *unlock*, pret. 3 sg. 42¹².
- onmēdan**, w1, *presume, take upon oneself*, pres. opt. 3 sg. 55¹⁵.
- onnettan**, ðnettan, w1, *hurry*, pret. 3 sg. 29¹¹, 54⁷.
- onsittan**, v, w. reflex. d. *fear*, 15²³.
- onsundran**, adv., *separately*, 71⁶.
- ontynan**, w1, *uncover, open*, pret. 1 sg. 76⁴.
- onðēon**, I, contr. *to be of service*, w. d. 63².
- *onþinhan**, III, *thrive, prosper*, pret. 3 pl. *onðungan*, 87³¹.
- onðunian**, w2, *swell with pride, be puffed up*, 40⁹¹.
- onwald**, m., *might*, d. sg. 40¹³.
- onweg**, adv., *away*, 39⁶, 68¹.
- onwenden**, w1, *change*, pret. 3 pl. 72⁵.

ōr, n., *beginning, origin*, a. sg. 3⁵⁹, 83¹⁰.

ord, n., *point* (of any kind), 60¹², 13; d. sg. 76⁶; d. pl. 15⁵ (toes), 17⁸ (darts).

ordstapu, f., *point, prick*, n. pl. 71¹⁷.

orlege, n., *war, strife*, g. sg. 3⁵⁹.

orlegfrom, adj., *valiant in battle*, a. sg. m. 20¹⁵.

orðonc, m., *skill, craft*, a. sg. 77⁷; d. pl. 69³.

orðoncbend, f., *cunning band*, d. pl. 42¹⁵.

orðoncpil, n., *skilfully made point*, 21¹².

oðberan, IV, *bear away*, pret. 3 sg. 22¹⁰.

oðer, num. adj. *other, second*, 3²², neut. 21¹², 40⁸⁶; a. sg. m. 22²⁰; f. 39⁷; g. sg. 6⁹; d. 3⁴¹, 20¹⁵, 37⁶, 43¹¹, 53⁵, 10, 83⁶, 90⁷; i. 21¹⁰; a. pl. 49⁵; d. 11⁴.

one of two, 42⁹, d. sg. 52⁵; oðer . . . oðer, 56⁷.

oðfergan, wI, *carry off*, 16¹⁷.

oððæt, conj., *until*, 3¹², 9⁷, 10, 23⁸, 53⁴, 71⁹, 72², 91¹³.

oððe, conj., *or*, 1¹⁵, 3⁷³, etc.

oððringan, III, *force, take away*, 87¹⁹.

ōwiht, adv., *at all, by any means*, 41⁶.

oxa, m. wk., *ox*, 22¹³.

P.

pæðan, wI, *traverse, travel through*, pres. 3 sg. 58⁹; pret. I sg. 71¹¹.

pernex, 40⁶⁶. See footnote to the passage.

plegan, wI, *play*, 42².

R.

rād, f., *riding*, d. sg. 19⁷.

(2) the rune R, 58¹⁵ (see Introduction, p. xxxix).

rādwerig, adj., *wearry with riding, or travelling*, 20¹⁴.

ræcan, wI, *reach, extend*, pres. I sg. 66⁷.

ræced, n., *house, hall*, a. sg. 52¹; d. 31³; a. pl. 1⁶.

ræd, m., *counsel*, 15¹⁶; g. sg. 87³⁵.

rædan, wI, *read, explain, solve* (a riddle), pres. opt. 3 sg. 59¹⁶; imper. 2 sg. 61⁹.

rædelle, f. wk., *riddle*, a. sg. 42¹³.

ræping, m., *captive*, a. pl. 52¹.

ræran, wI, *raise*, pres. opt. 3 sg. 3⁷³; pret. 3 sg. 55⁶.

ræsan, wI, *rush (upon)*, pres. 3 sg. 25⁸.

- rēad**, **rēod**, adj., *red*, n. sg. wk. 26¹⁵; a. sg. m. 25⁸; g. wk. 48⁶; n. pl. f. 11²; i. sg. advbl. *rēade bewæfed, clothed in red*, 70¹.
rēaf, n., *raiment, dress*, d. sg. 11², 13⁷.
rēafian, w₃, *rob, ravage, plunder*, pres. 1 sg. *rēafige*, 1⁶, 12¹⁴; 3 sg. 25⁸, 65².
rēc, m., *smoke*, n. pl. 1⁶.
reccan, w₁, *reck, care for*, w. g. pres. 3 sg. 76⁵.
reccan, w₁, *stretch*.
 (2) *tell, declare*, imper. 32¹³.
 (3) *rule*, 40³⁵; pres. 1 sg. 40³³.
reccend, m., *ruler*, 40³.
recene, adv., *at once, straightway*, 39²⁸.
regn, m., *rain*, a. sg. 3⁵⁵.
reguwyrm, m., *rain-worm, earth-worm*, 40⁷⁰.
rēod, v. *rēad*.
reord, f., *speech, language*, a. sg. 24³; d. pl. 8¹.
rēsele, f. wk., *riddle*, a. sg. 39²⁸.
restan, w₁, *rest, tarry*, 3⁷³; pres. 1 sg. 93²; w. reflex. d. 84⁵.
rēðe, adj., *fierce, furious*, 1³, 83²; g. sg. m. 15¹⁵.
- ribb**, n., *rib*, g. pl. 32⁸.
rice, n., *dominion*, d. sg. 33¹.
rice, adj., *powerful, great, of high rank, rich*, 40³; g. sg. m. 70¹; n. pl. 32¹³; d. 93².
ricels, n., *incense*, 40²⁴.
ridan, 1, *ride*, 3³², 22²; pres. 1 sg. 79⁷; 1 sg. 3³⁶, 58³, 79⁷; pret. 1 sg. 91¹²; 3 sg. 19⁵.
rinc, m., *man, warrior*, 62⁴, 73², 63¹⁶ (?); a. pl. 14¹⁶; d. 42⁶.
rōd, f., *the Rood, Cross*, g. sg. 55⁵.
rodor, m., *heaven, the sky*, g. pl. 13⁷, 59¹⁶; d. 55⁵.
rōf, adj., *valiant, bold*, a. sg. 19⁷; n. pl. 57³.
rōse, f., *rose*, 40²⁴.
rūh, adj., *hairy, rough*, 25⁵; g. sg. neut. rūwes, 61⁹.
rūnstæf, m., *rune, letter*, n. pl. 58¹⁵; a. 42⁶.
ryht, n., *right, justice, equity*, d. sg. 40³⁵; on ryht, *rightly*, 40³.
ryht, adj., *right, due, just*, a. sg. m. 62⁴; i. 50⁷; n. pl. m. 58¹⁵.
ryman, w₁, *make room, clear the way*, pres. 3 sg. 53¹⁰.
ryne, m., *running, course*, a. sg. 83².

ryne, n., *secret, mystery, mysterious saying*, a. sg. 48⁶.
 rynegiest, m., *swift guest*, g. sg. 3⁵⁸.
 rymemon, m., *man of runes, sage*, a. pl. 42¹³.
 rynecstrong, adj., *strong in his course*, 9⁷.

S.

sacan, vi, *strive, contend*, 67¹⁰.
 sacu, f. (or sæcc), *strife, conflict*, d. sg. 20⁶.
 sæ, m. f., *sea*, 3²⁹, 76¹; n. pl. 66³.
 sæcc, f., *strife, conflict*, a. sg. 87²⁹; g. 3²⁹.
 sæccan (?), *strive, contend*, pres. i sg. 16².
 sæd, adj., *sated, weary*, 5².
 sægrund, m., *bottom of the sea*, a. pl. 2¹⁰.
 sæl, n., *hall*, g. sg. sales, 52².
 sæl, m., *time, occasion*, g. sg. 31¹².
 sælwong, sælwong, m., *fertile plain, plain*, a. sg. 19³; d. 3².
 sæne, adj., *slow, sluggish*, 33⁵.
 sæweall, m., *sea-wall, cliff*, d. sg. 60¹.
 sæg, *bundle, load* (?), 80⁵.
 saga, v. secgan.
 salo, adj., *sallow, dark-coloured*, 79¹¹.

saloneb, adj., *swarthy-faced*, 49⁵.
 salopād, adj., *dark-coated*, n. pl. 57³.
 sælwong, v. sælwong.
 samed, v. somod.
 sang, v. song.
 sār, adj., *sore*, comp. n. sg. f. 13⁷.
 sære, adv., *sorely*, 71¹⁵.
 sāwan, rd., *sow*, pres. 3 sg. 21⁶.
 sǣwol, f., *soul*, a. sg. 39¹⁶; g. 87³⁵.
 sceacan, rd., *move rapidly, fly*, pret. 3 sg. 91¹¹; lǣteð on gerūm sceacan, *lets (me) go at large*, 20¹⁴.
 scēam, m., *white horse* (?), a. pl. 22⁴.
 scearp, adj., *sharp*, 3⁴¹, 62¹, 69⁴; n. pl. f. scearpe, 33⁴; a. pl. scearp, 69⁴; d. pl. 3⁵²; sup. i. sg. 28².
 scēat, m., *sheet, cloak, garment*, d. sg. 9⁷, 44².
 (2) *surface, region, corner*, a. sg. 41⁵; a. pl. 67¹⁶; g. 87²⁷.
 scēawendwise, f. wk., *player's song, or jesting song*, a. sg. 89.
 scēawian, w2, *behold, observe*, 59²; pres. i sg. scēawige, 40⁴⁰.

scēo, *cloud* (?), 3⁴¹.
scēotan, II, *shoot*, 38⁴.
sceran, IV, *cut*, pres. 3 sg. 65³.
sceððan, VI, *injure*, 43³; pres.
 1 sg. 25²; 3 sg. 43¹¹; pret.
 1 sg. scōð, 20¹⁵, 71¹⁴.
scieppan, VI, *shape, fashion*,
 pret. 3 sg. scōp, 84²; pret.
 ptc. sceapen, 20¹, 23².
scildan, wI, *shield, protect*,
 pret. 3 pl. 87¹⁷.
scin, n., *spectre, goblin*, n. pl.
 3⁵².
scinan, I, *shine*, 40¹⁰³.
scip, n., *ship*, 58⁴.
scīr, adj., *shining, bright*, 72²⁰;
 a. sg. m. 58⁴; n. pl. f. 11².
scīre, adv., *clearly, brightly*, 89,
 38⁴.
scotian, w2, *shoot*, pres. 3 pl.
 3⁵¹.
scriðan, I, *go, wander, stalk*,
 glide, pres. 3 sg. 35⁷; pres.
 ptc. n. pl. neut. 3⁵².
sculan, prp., *be obliged*, pres.
 1 sg. sceal, *I must*, 31⁷, 34,
 65, 68, 41, 14⁹, 14, 17, 15¹²,
 17, 16¹, 7, 20²⁶, 30, 30⁸, 40⁹¹,
 63¹, 70⁷, 82¹², 89⁴, 93⁵, 8;
 3 sg. 27¹¹, 32⁶, 33¹², 37⁵, 39⁸,
 16, 21, 42⁸, 43⁵, 81⁶, 84⁵,
 87²⁷; 3 pl. 87¹⁹; opt. 3 sg.
 3³¹; pret. 1 sg. 60⁸, 14, 72⁶;
 3 sg. 61⁸, 91⁷; 3 pl. 13⁶.

scūr, m., *shower, rain*, d. pl.
 87¹⁷.
scyppend, m., *the Creator*, 40¹,
 101.
se, sēo (sio), ðæt, def. art., *the*,
 15²⁴, 16³, 23⁶, etc.; f. 9⁹, 20²⁰,
 31¹⁹, 38⁶, 39¹, 60⁶, 12, 67¹⁹,
 83²⁰; a. m. 20⁴, 24⁴; f. 37¹,
 38¹, 42¹³, 91¹⁸; neut. 34²; g.
 m. 47⁵, 55⁷, 59⁹, 12, 17, 61⁷;
 neut. 33¹⁰, 41³, 4, 42¹¹, 54¹⁰;
 89⁹; d. m. 15²⁶, 20²³, 29⁴,
 37⁶; i. 28², 3; n. pl. 26¹⁶;
 a. 3⁵³, 7², 22¹⁰, 34⁷, 42¹²;
 d. 16², 72²⁸.
sē, sēo (sio), ðæt, dem. pron.,
 he, she, that, 21¹, 27⁹, 38⁵,
 40⁹³, 96, 43⁵, 14, 59⁵, 16, 67¹⁸,
 70⁶, 80⁷, 87³⁴, 91²⁷; f. 25¹⁰,
 28¹³, 31²⁴, 32¹⁴, 33¹², 36²,
 39¹⁴, 41⁹, 52⁶; neut. 33¹¹,
 36⁸, 39²⁴, 41², 8, 43¹¹, 45³,
 47¹, 53², 60¹⁰; a. sg. m.,
 23¹³, 91¹³; f. 3¹⁰, 29⁹; neut.
 12, 33⁵, 57, 41⁰ (v. sylf), 16⁸,
 17⁵, 23⁵, 27⁹, 44⁵, 47², 49⁸,
 67¹⁶, 71⁹, 83³²; g. m. 31⁶,
 20²⁸, 35, 55⁷; f. 29¹⁴, 36¹³;
 neut. 35⁹, 68, 9, 11⁵, 16⁴, 5,
 23¹⁰, 31¹⁵, 32¹², 41⁴, 83³⁰;
 d. m. 13¹⁰, 15²⁹, 43⁶, 60¹¹,
 69¹; f. 29⁵, 56⁵, 72⁴, 87³¹;
 neut. 37, 87³⁴; i. 63¹⁰; after
 comp. 9¹¹, 12, 13⁵, 6, 17⁴,

19⁸, 26¹⁹, 20, 21, 39⁹, 47⁶, 87¹⁴, 15; n. pl. 24¹⁰, 26¹⁵, 35¹⁰, 41⁷, 52³; a. 11⁵, 34⁶, 40³⁵, 91²²; g. 3³⁴, 51², 28⁹, 39¹⁵, 26, 40⁸⁹, 42⁸, 46⁵, 52⁵, 56¹², 65⁶, 83⁸, 15, 55, 89¹⁰; d. 26⁵, 42⁷, 47⁶, 49⁴.

se, **sēo** (sio), **ðæt**, rel. pron., *who, which*, 20⁵, 23⁶, 40¹, 22, 90, 49², 51⁶, 62⁵, 82³, 87²⁸; f. 29⁸, 31⁵, 34², 40⁸¹, 52⁶; neut. 40³², 69, 55¹², 60⁴; a. sg. m. 40⁷³, 50³; neut. 44⁷; g. neut. 41⁴, 7; d. m. 43²; pl. n. 26²³, 57²; a. 49⁷; g. g. 71⁶.

w. antecedent omitted: 17¹¹, *he who, that which*, 31³, 20²⁹, 55¹⁵; neut. 11², 33⁶, 17¹¹, 21¹⁵, 23¹², 33¹⁰, 37⁴, 89³, 6, 91²⁴; a. sg. neut. 36⁵, 16⁷, 49¹⁰, 54¹¹, 79⁶; g. sg. 55⁵; pl. n. 72³; a. 67.

sealt, adj. (?), *salt*, 92⁵.

searo, n., *device, art, work of art, contrivance*, a. sg. 32³.

d. pl. advbl. **searwum**, *skillfully*, 29⁶, 56⁵, 83⁴⁸.

searobunden, adj., *cunningly bound*, a. sg. neut. 55⁴.

searocēap, m., *ingenious machine, curious object*, 32⁷.

searocræftig, adj., *skillful, cunning*, 33⁸.

searolic, adj., *ingenious, curious*, 60¹¹.

searopil, m., *skillfully made or pointed tool*, g. pl. 89².

searosæled, adj., *skillfully tied*, 23¹⁶.

searodonc, m., *skillful device*, d. pl. 35¹³.

searodoncol, adj., *expert, clever*, n. pl. m. 40⁹⁷.

sēaw, n., *moisture, liquid*, a. pl. 34⁷.

seax, n., *knife*, g. sg. 26⁶, 60¹², 76⁶; d. 40⁹⁷.

sēcan, w1, *seek, visit*, 22, 162, 27¹¹, 91⁹; pres. 3 sg. 15²⁵, 34⁵, 87³⁴; 3 pl. 93¹²; pret. 3 sg. 91⁵.

secg, m., *man*, 45, 62⁹; n. pl. 40⁹⁷; d. 48⁴; g. 63¹.

secgan, w3, *say*, 42⁶, 55⁸, 16; pres. 3 pl. 39¹, 13; pret. 3 sg. 33⁸; imper. 2 sg. *saga*, 11⁴, 21², etc.; infi. infin. 39²².

sefa, m. wk., *mind, understanding*, d. sg. 60¹¹.

segnberend, m., *standard-bearer, warrior*, g. pl. 40²⁰.

sele, m., *hall*, 84¹; g. sg. 13⁴; d. 20¹⁰.

seledrēam, m., *hall-joy, mirth*, d. sg. 63¹.

sēlest, adj., *sup. of gōd, best*, g. sg. wk. 413.

- sēlla**, adj., comp. of *gōd*, *better*, a. pl. 12⁴.
- sellan**, wī, *give, endow*, w. d. pers. pres. 1 sg. 12⁵; pret. 3 sg. *sealde*, 4⁴, 61³, 71⁷.
- sellic**, adj., *rare, wonderful, excellent*, 32³; f. 32⁵, 83²⁸; a. sg. neut. 31³.
- semninga**, adv., *straightway, suddenly*, 40¹⁰.
- sendan**, wī, *send*, pres. 3 sg. 3², 49⁵; 3 pl. 30⁵; pret. ptc. n. sg. m. 1¹¹.
- seolfor**, n., *silver*, g. sg. 55⁴; d. 20¹⁰, 67¹⁸.
- seolhbæð**, n., *seal's bath, the sea*, a. pl. 10¹¹.
- seomian**, w2, *lie upon, lie around*, pres. 3 sg. 20³.
- sēon**, v. contr., *see*, pres. 1 sg. 5³; pres. opt. 1 sg. sē, w. g. 40⁶⁵; pret. 1 sg. 13¹, 19¹, 31³, 32³, 42¹, 51¹, 52¹, 53¹, 55¹, 59¹, 64¹, 86¹; pret. opt. 3 pl. ? sāwe (see note), 83³¹.
- settan**, w1, *set, put*, pret. 3 sg. 26⁴, 40⁷.
- sēðeah**, swāðeah, swāðeana, conj., *nevertheless*, 4⁹, 35¹¹, 39²⁷, 58¹¹, 13, 65¹, 86⁷.
- sīð**, adj., *wide, broad*, a. pl. m. 2¹⁰, 66¹⁰.
- sīde**, f. wk., *side*, 13⁶; a. sg. 21¹³, 69²; d. 71¹⁵, 76⁶; n. pl. 15², 72¹⁸; a. 80⁵, 85⁷.
- siex**, num., *six*, 24¹⁰; a. 36⁷.
- sigeſæst**, adj., *sure of victory*, comp. n. pl. 26¹⁹.
- sigor**, m., *victory*, g. pl. 6¹.
- sīn**, poss. adj., *his*, d. sg. m. 58¹⁴, 59⁴; i. 23¹⁴; a. pl. m. 31²²; d. 61³, 89¹¹, 91².
- sīnc**, n., *treasure*, 4¹⁴; a. sg. 20⁶, 55⁴; d. 20¹⁰, 67¹⁸.
- sīncfāg**, adj., *adorned with treasure*, 14¹⁵.
- sīnder**, n., *dross, impurity*, d. pl. 26⁶.
- sīngan**, III, *sing*, 31³; pres. 1 sg. 8²; 3 sg. 69²; 3 pl. 7⁸.
- sittan**, v, *sit*, 75¹; pres. 1 sg. 24⁷; 3 sg. 3⁵, 31¹²; 3 pl. 8⁸; pret. 3 sg. 46¹; 3 pl. 85¹.
- sīð**, adv., *later*, 60⁸.
- sīð**, m., *journey, course*, a. sg. 1², 29¹⁴, 84³; d. 52⁷, 64²; a. pl. 10¹¹, 39¹⁶; g. 2¹²; d. 32³.
- sīðfæt**, m., *journey*, 19⁹; a. sg. 82¹⁴; d. 43⁶.
- sīðian**, w2, *travel*, 51²; pret. 1 sg. 71¹⁰; 3 sg. 26¹¹.
- sīððan**, adv., *afterwards, then*, 9⁹, 10¹⁰, 15²², 26², 5¹¹, 27⁵, 29¹³, 40⁹, 61⁵, 63¹¹, 76⁶, 8, 88⁷, 91¹³.

- siððan**, conj., *after, since*, 11⁹, 15²⁷, 23⁶.
slæp, m., *sleep*, 40³⁰.
slæpwerig, adj., *wearry with sleep*, a. sg. m. 4⁵.
slēpan, rd., *sleep*, pret. opt. 1 sg. 40⁹.
slitan, 1, *slit, tear, shatter*, 13⁸; pres. 1 sg. 12¹; 3 pl. 87³²; pres. ptc. n. pl. 16⁶.
slīðe, adj., *hard, cruel, dire*, g. sg. f. 3²⁹.
slūpan, II, *glide*, 3³⁹.
smæl, adj., *narrow, slender*, 72¹⁸.
smēah, adj., *penetrating*, comp. 92⁵ (?).
smið, m., *smith*, 92¹; g. pl. 5⁸, 20⁷, 26¹⁴.
snægl, m., *snail*, 40⁷⁰.
snāw, m., *snow*, 80¹⁰.
snel, adj., *quick*, comp. n. sg. m. 40⁷⁰.
snīðan, 1, *cut*, pret. 3 sg. 26⁶.
snottor, adj., *wise, clever, knowing*, 83³⁴; n. pl. m. 85², 93⁷.
snyðian, w2, *go along sniffing* (i.e. with nose to the ground, like a dog), pres. 1 sg. snyðige, 21⁷.
somnian, w2, *collect, assemble*, pret. ptc. 30².
somod, adv., *together*, 11⁴, 16², 22⁹, 51², 60¹³.
- sōna**, adv., *soon, at once*, 16⁶, 27⁷, 9, 63¹³, 86⁴.
sond, m., *messenger*, 90³.
sond, n., *sand*, d. sg. 27, 60⁷.
song, sang, m., *song*, a. sg. 24⁶; g. 57³.
sōð, n., *truth*, a. sg. 36¹².
sōð, adj., *true, just, righteous*, 35⁴, 61, 39²⁵; g. pl. 26²²; d. 39²⁹.
sōðcwide, m., *true speech, truth*, d. pl. 35¹³.
spætan, w1, *spit*, pres. 1 sg. 17⁴, 23⁸.
spēd, f., *speed, success*, 17⁴; a. sg. 87³⁴; on spēd, *successfully*, 41².
spēddropa, m., *speed-drop* (?), d. pl. 26⁸.
spel, n., *story, saying* (2) *rid-dle*, a. sg. 41².
sperebrōga, m. wk., *spear-terror*, a. pl. 17⁴.
spild, m., *destruction*, d. sg. 23⁸.
spor, n., *trace, track*, d. sg. 87³⁴.
spōwan, rd., *succeed*, pret. impers. w. g. 42⁴.
spræc, f., *speech*, d. sg. 27¹³.
sprecan, v, *speak*, 18¹, 60⁹; pres. 1 sg. 81; sprice, 23¹¹, 43¹⁶; 3 sg. spreceð, 20³³; spriceð, 28¹⁰; 3 pl. 93⁹; pret. 3 sg. 39¹².

- spyrian, w1, *make a track, trace*, pret. 3 sg. 268.
 stæf, m., *staff*, (2) *letter of the alphabet*, n. pl. 24¹⁰.
 stælgæst, m., *thievish stranger*, 47⁵.
 stæpe, m., *step*, d. sg. 91¹⁰.
 stæð, n., *bank, shore*, d. sg. 3¹⁸, 22¹⁹; a. pl. 26.
 stæððan, w1, *stay, hold in*, pres. opt. 3 sg. 37⁴.
 stān, m., *stone*, 40⁷⁴; d. sg. 27; a. pl. 169; d. 83⁴³.
 standan, v. stondan.
 stānhlið, n., *stone-cliff, rock*, n. pl. 326.
 stānwong, m., *stony plain*, a. pl. 91¹⁰.
 staðol, m., *foundation, seat, station, position*, 25⁴, 70²; a. sg. 47⁵, 87²⁵.
 staðolwong, m., *place of occupation, established place*, d. sg. 34⁸.
 stealc, adj., *steep, high*, n. pl. neut. 326; a. pl. neut. 27, 91⁷.
 stēap, adj., *high*, 25⁴, 70²; a. sg. m. 15¹⁸, 80⁴; n. pl. m. 310.
 stede, m., *place, position*, a. sg. 44³.
 stefn, f., *voice*, a. sg. 24¹; d. 87, 14¹⁸, 48³.
 stenc, m., *smell, odour*, a. sg. 40²⁹; d. 40²³.
 steort, m., *tail*, 168; a. sg. 587, 80²; d. 21⁴.
 stēpan, w1, *exalt*, pres. 3 sg. 50⁸.
 steppan, v1, *step, go*, pres. 1 sg. 15⁵; pret. 1 sg. 73⁵; 3 sg. 26¹⁰, 54², 91²⁹; 3 pl. 22¹⁹.
 stician, w2, *stick, thrust*, pres. 3 sg. 12¹¹.
 (2) intr., *stick, be fixed*, pres. 3 sg. 89³; pret. 3 sg. 61⁵.
 stig, f., *path*, a. pl. 15²⁴.
 stigan, 1, *rise*, pres. 1 sg. 370; 3 pl. 16; *mount, climb*, 22⁸, 91⁷.
 stille, adj., *still, quiet*, 310, 74, 164; n. pl. 214, 87; a. 34⁸.
 stille, adv., *quietly*, 325.
 stincan, III, *rise up*, pret. 3 sg. 29¹².
 (2) *stink, smell badly*, pres. 3 sg. 40³².
 stið, adj., *stiff, strong*, 44³, 70²; a. sg. m. 169; neut. 91²⁹; g. sg. neut. 54⁵.
 stiðecg, adj. *strong-edged*, 91¹⁸.
 stiðweg, m., *rough path*, a. sg. 335.
 stiwita, m. wk., *householder* (?), d. pl. 310.
 stondan, standan, v1, *stand*,

- 33¹³, 34⁸, 49¹, 54², 87²⁵;
pres. 1 sg. 25⁴, 87²², 91²⁴;
3 sg. 40⁶¹; 3 pl. 15³; pres.
opt. 3 sg. 69⁵; pret. 1 sg.
87¹²; 3 sg. 56⁹; 1 pl. 87¹⁴;
pres. ptc. a. sg. m. 80⁸; d.
sg. f. 54⁵.
(2) *fall to the lot of, apper-
tain to*, pres. 3 sg. 93⁴.
storm, m., *storm*, d. pl. 83⁴³.
stræ̃l, f., *arrow*, a. sg. 3⁵⁶.
stræt, f., *street, road*, a. sg.
15¹⁸.
strang, v. *strong*.
stræam, m., *stream, flood*, n.
pl. 2⁶, 1⁴, 22⁸, 80⁸; a. 3¹⁸,
70, 91⁶.
(2) *water, fluid*, g. sg.
26¹⁰.
stræamgewinn, n., *strife of
waters*, g. sg. 3²⁶.
strengu, f., *strength*, 7⁵; d. sg.
strengo, 27¹³.
strong, **strang**, adj., *strong*,
1³, 3³⁵, 16⁴, 27¹³, 54⁹, 62¹,
91¹⁰; a. sg. m. 83²; g. sg.
wk. 47⁵; d. wk. 40⁷⁹; n. pl.
22⁸; d. 48³; comp. strengra,
40⁹², 84⁴; neut. 40²³.
strūdan, II, *plunder*, pret. 3 pl.
53¹⁰.
stund, f., *time, moment of time*,
a. sg. 91¹⁸; g. pl. 54⁹.
d. pl. advbl. stundum, *vig-
orously, fiercely, exceedingly*,
1³, 2⁶.
style, n., *steel*, 91¹⁸, 92⁴; d.
sg. 40⁷⁹.
styrān, wI, *govern*, pres. 3 sg.
40¹³.
(2) *hinder, restrain*, pres.
1 sg. 11⁴.
styrān, wI, *stir, agitate*, 3¹⁸;
pres. 1 sg. 2⁹, 3⁷⁰.
styrman, wI, *storm, make a
noise, cry aloud*, pres. 1 sg.
87.
suð, see swylce.
sum, indef. pron., *one (of many),
a certain*, w. g. pl. 14⁸, 26¹,
76⁴; a. sg. m. 3⁴; neut. 79⁹;
g. 47³; Øristra sum, *one of
the bold*, i.e. *with bold com-
panions*, 72²³; agreeing with
its noun, 3³³; n. pl. f. 10⁸;
absol., *some one*, g. sg. 14¹⁵.
sumor, m., *summer*, 87³.
sumsend, adj., *rustling, rat-
tling, pattering*, a. pl. neut.
3⁴⁷.
sund, n., *sea, water*, d. sg.
11⁴, 10³.
sundhelm, m., *water-covering,
sea*, 76⁴; d. sg. 21⁰.
sundor, adv., *apart, separately*,
39⁵.
sundorcraeft, m., *special power*,
a. sg. 39³.

- sunne**, f. wk., *sun*, 66³, 92³; a. sg. 26⁴.
- sunu**, m., *son*, 40⁷², 83¹⁰; a. sg. 37⁸; n. pl. *suno*, 46^{2, 3}; g. 9¹².
- sūðerne**, adj., *southern*, 62⁹.
- swā**, adv., *so, as, to such degree, in such way*, 2¹, 3⁶⁷, 8⁹, 9¹², 11⁶, 20²⁵, 21², 22⁶, 24^{2, 10}, 27¹⁶, 29⁶, 33¹¹, 40⁵, 1⁴, 2⁵, 3⁴, 6⁹, 48⁸, 49⁹, 59¹², 61⁴, 69⁵, 83³², 87³¹; *swē*, 9⁶; *swā* some, *similarly, even so*, 15², 42¹¹; *swā* . . . *swā*, *as* . . . *as*, 9⁶.
conj., *so that*, 60¹⁶; *although*, 6⁴, 22¹³; *swā* . . . *ne*, *unless*, 87³¹.
- swæa**, adj., (*one's*) *own*, esp. of blood-relationship, n. pl. f. 46³; g. 9¹¹.
(2) *dear*, a. pl. 15²², 71⁶; g. 26²².
- swæsende**, n., *food, refection*, d. pl. 88⁸.
- swætan**, w1, *sweat*, pres. 3 pl. 3⁴³.
- swæð**, n., *track, footstep*, 21¹⁰; a. sg. 21⁶; d. 15²⁵, 74¹; n. pl. 51³.
- swādōeah**, *swādōeana*, v. *sēðeah*.
- swaðu**, f., *track*, a. sg. 93¹².
- swē**, see *swā*.
- sweart**, adj., *black, dark*, 49⁵; neut. 21¹⁰; wk. 40³¹; a. sg. m. 12¹³; d. 40⁹⁴, 71¹⁰; n. pl. m. 51², 57³; a. 12⁴; neut. 3⁴⁷; d. 17⁷; sup. g. sg. wk. 41³.
- sweartlāst**, adj., *leaving a black track*, 26¹¹.
- swēg**, m., *noise, din, crash*, g. pl. 3³⁹.
- swelgan**, III, *swallow, inhale*, w. d. or i. 14¹⁵, 17⁷; pres. 1 sg. 91²³; 3 sg. 49², 58¹⁰, 81²; pret. 3 sg. 26⁹, 47⁶.
- sweltan**, III, *die*, pres. 3 sg. *swylteð*, 3⁵⁴, 37⁵.
- swēora**, m. wk., *neck*, 69², 72¹⁸; a. sg. 85⁶.
- sweord**, n. *sword*, 55¹⁴.
- sweorfan**, III, *scrub, rub, scour, file*, pret. ptc. 28⁴, 89².
- sweostor**, f., *sister*, 71⁴; g. sg. 43¹⁴; n. pl. 13².
- sweotol**, adj., *manifest, evident*, n. sg. f. 39³; neut. 21¹⁰; n. pl. neut. 13⁴.
- sweotule**, adv., *clearly*, 24¹⁰.
- swēte**, adj., *sweet*, 40⁵⁸.
- swētnes**, f., *sweetness*, d. sg. 40³⁰.
- swifan**, I, *sweep, glide*, 32⁷; pres. 3 sg. 12¹³.
- swift**, adj., *swift, fleet*, 37², 15², 51³; wk. 40⁶⁸; a. sg. m. 19³, 74¹; comp. n. sg. 40⁷⁰; neut. 66³, 84³.

swige, adj., *silent*, 3¹¹, 84¹.

swigian, w1, *be silent*, pres. 3

sg. 7¹; pret. 1 sg. 71¹⁵;

pres. ptc. 48⁴.

swimman, III, *swim*, pret. 1

sg. 73³; 3 sg. 22¹⁴.

swin, n., *swine*, 40¹⁰⁵.

swingere, m., *whipper, scourger*, 27⁷.

swinsian, w2, *sing, make melody*, pres. 3 pl. 7⁷.

swið, adj., *strong*, comp. neut. 40⁹⁴; n. pl. 16⁵.

(2) comp. *right (hand)*, n. sg. f. 60¹².

swiðe, adv., w. adjectives, *very, exceedingly*, 51³, 57²; w.

verbs intensifying their force,

6⁸, 10³ (*deep*), 19³ (*fast*),

26⁴ (*entirely*), 32⁷ (*much*),

62⁸, 93¹²; sup. 83²⁸, 93⁷.

swiðfeorm, adj., *violent*, 37².

swōgan, rd., *sound, rustle*, pres. 3 pl. 7⁷.

swoncor, adj., *pliant, agile, graceful*, a. sg. m. 19¹.

swylc, adj. pron., *such*, a. sg. 60¹¹; f. 88⁸; g. pl. 19⁹.

swylce, adv., *likewise*, 6⁹, 20³, 24⁸, 40²⁹, 60, 95, 63¹³, 64⁴,

83¹⁰; swylce suē, *likewise*,

15⁴.

sylf, pron., reflex., *self*, d. sg. 20⁶; w. pers. pron. in same

case, expressed or omitted, *myself, himself*, etc., n. sg. 26²³;

wk. 37³, 62³, 79¹¹, 84¹; g.

33⁸; d. 66¹⁰; n. pl. 57⁶;

sim., sylfes ðæs folces, 64⁶;

ðæt sylf, *likewise*, 4¹⁰.

sylfer, n., *silver*, d. sg. 14².

syllan, w1, *give*, 37⁵.

symbol, n., *feast*, d. sg. 31¹².

symle, adv., *always*, 37⁵, 40³⁰, 64, 67⁴.

sȳn, f., *sight*, a. sg. 32⁵; d. 40⁹⁴.

T.

tācen, tācn, n., *token, sign*, a. sg. 55⁵.

(2) *meaning*, a. sg. 59¹⁰.

tācnian, w2, *indicate*, pret. ptc. 63¹⁴.

tācnian, w1, *show, indicate*, pres. 3 sg. 31⁶, 51⁶.

tān, m., *branch*, d. pl. 53².

teala, teale, adv., *well*, 21¹⁴.

(2) *certainly*, 15¹⁶.

telg, m., *dye*, 26¹⁵.

tēon, n., *hurt, damage*, a. sg. on tēon, *for (his) hurt*, 50³.

tēon, II, contr., *drag, draw, pull*, intr., gē, *return*, pres. 3

sg. tȳhð, 34⁴, 62⁶; pret. tēah,

1 sg. 71⁵, 3 sg. 22¹³.

teorian, w2, *tire, become weary*, pret. 3 sg. 54⁸.

- teran, IV, *tear, bite*, pres. 1 sg. 21¹⁴.
 tid, f., *time, hour*, a. sg. 3³⁰, 73²; d. pl. 39², 58⁶.
 til, adj., *good, serviceable*, 17⁹; g. pl. 26²³.
 tila, adv., *well*, 48².
 tillfremmend, m., *well-doer, righteous man*, g. pl. 59⁷.
 tillic, adj., *good, capable*, 54⁸, 63⁵.
 timbran, w1, *build*, pret. ptc. 83⁴⁴.
 tō, prep. w. d., *to (motion towards)*, 31⁸, 6², 14⁴, etc.
 (2) *for, for the sake of*, 20⁶, 26²⁷, 39¹⁹, 41⁵, 49⁹, 69⁶.
 tō fyre, *at the fire*, 12¹¹; tō fēore, *in (my) life*, 40⁶⁵; wearð tō bāne, *became bone*, 68³; tō ðon, *to that degree*, 40¹⁶; tō hām, *homewards*, 34⁴; w. dat. infin. 28¹², 31²³, etc.; w. uninflected infin. (Bosworth-Toller, s. v. III, 2) sæcce tō fremman, *to do battle*, 87²⁹.
 tō, adv., stōp . . . tō, *stepped up*, 54².
 tō, adv., *too*, w. adjectives, 22⁶, 33⁵.
 tōberstan, III, *to be rent asunder*, pres. 3 sg. 38⁷.
 tōgædre, adv., *together*, 52⁴.
 tōgongan, rd., *pass away*, imperl. w. g. rei d. pers. 23¹⁰.
 torht, adj., *bright*, n. sg. m. 50³; wk. 42⁹; a. 48², 53²; d. pl. torhtan, 56⁹.
 torhte, adv., *clearly, brightly*, 7⁸, 59⁷.
 tōsēlan, w1, *happen amiss, fail*, imperl. w. g. rei d. pers. pres. 15²⁵, 16⁵.
 tōsomne, adv., *together*, 33⁹.
 tōð, m., *tooth*, a. sg., 58⁸; d. 86⁵; g. pl. 34²; d. 21¹⁴.
 tōðringan, III, *drive asunder, scatter*, pres. 1 sg. 33⁷.
 tredan, v., *tread*, 13¹, 11; pres. 1 sg. 7¹; 3 sg. triedeð, 12⁶, trideð, 83²⁹; 3 pl. 87⁵; pret. 1 sg. 71¹¹.
 trēow, n., *tree*, 53², 56⁹.
 tū, num., *two*, 15⁴, 36⁶, 63⁵.
 tunge, f. wk., *tongue*, 79⁸; a. sg. 58⁸; d. 48².
 turf, f., *turf*, a. sg. 13¹; d. tyrf, 40²⁵.
 twēgen, num., *two*, n. 42¹⁰, 46², 3; f. twā, 42¹⁷, 46²; a. m. 52²; f. 42¹, 69³, 80⁵, 85³, 5, 7; g. 39¹¹, 42⁹; d. 46¹, 50², 60¹⁵, 87¹⁸.
 twelf, num., *twelve*, 36⁶.
 tydran, w1, *increase, be prolific*, w. d. pres. 3 sg. 83³⁷.
 tyhð, see tēon.

tyr, m., *honour, glory*, a. sg. 26²³.

Ð.

ðā, adv. conj., *then*, 9³, 22⁸, 10, 29⁷, etc.

when, 10⁶, 9; 40⁷, 47², 59¹⁸, etc.; ðā gēn, v. gēn.

ðær, adv., *there, where, there* *where*, 3⁵, 24, 14¹², 24⁷, etc.

ðærinne, adv., *therein*, 46⁴, 56¹.

ðæs, advbl. g. of sē, *so, to that degree*, 1¹.

ðæt, conj., *consecutive, so that*, 1², 3²³, 21¹⁴, 22¹⁹, 30⁶, 40¹⁶, 9¹, 10³, 60¹⁴, 72⁶, 83⁴¹.

(2) *final, that, in order that*, 3¹⁵, 36¹², 40⁹, 35.

(3) *introducing a dependent clause, that*, 4⁴, 5⁵, 11⁶, 20¹⁸, 26, 23⁵, 13, 25⁷, 27¹¹, 33¹², 39¹⁴, 47³, 60⁸, 72²³.

ðancian, w2, *thank, rejoice*, pret. 3 sg. 86⁶.

ðe, rel. pron. indecl., *who, which*, 1¹⁵, 2¹¹, 15, 3¹⁶; 8⁹, 20²³, 25¹⁰, 27⁹, 16, 38⁵, 39¹⁵, 26, 40²⁵, 49, 77, 78, 93, 43⁵, 14, 50¹⁰, 56⁹, 59⁵, 16, 60¹¹, 61⁸, 67¹⁸, 69¹, 5, 70⁶, 72²⁸, 80⁷, 83³⁰, 87³⁴, 91²⁷; a. 15²⁹, 20⁴, 31¹⁵, 40⁸⁹, 96, 41⁴, 43¹⁶, 72⁴, 76⁸; g. 32¹²; d. 20²¹, 87¹⁴;

n. pl. 21⁵, 51², 13¹⁰, 28⁹, 34⁶, 35¹⁰, 39¹⁵, 42⁷, 13, 49⁹, 65⁶, 71³, 89¹⁰, 91²²; a. 35⁸, 26⁵; d. 3³⁴; ðe ic, 12¹⁴.

ðē, conj., *that, because*, 47⁶.

ðēah, conj., *yet, however, nevertheless*, 6⁸, 93¹⁰.

(2) *although*, 18², 40⁴⁷, 65, 48², 79⁵, 91¹⁷; sē ðēah, *yet*, still, 4⁹, 35¹¹ (v. hwæðre), 39²⁷; dēah, ðe, ð. swā, *although*, 13⁶, 40²⁷, 83³³, 50.

ðearle, adv., *severely*.

(2) *abundantly*, 71⁸.

ðēaw, m., *custom*, g. sg. 11⁸.

ðeccan, w1, *cover*, 9⁴; pres. 3 sg. 14¹, 80⁹; pres. opt. 3 sg. 11⁴; pret. 3 sg. ðeahte, 45⁴, 76¹; pret. ptc. ðeaht, 10⁴, 16³.

ðecen, f., *cover*, d. sg. 83³⁹; a. pl. 45².

ðegn, m., *servant*, 37², 49⁴, 54⁷, 86²; d. sg. 4¹, 9.

ðenden, conj., *while*, 12², 67¹⁵, 84⁶.

ðenian, ðegnian, w2, *serve*, w. d. pres. 3 sg. 21¹⁴, 43⁵; 3 pl. 50⁶.

ðeo, n., *thigh*, d. s. 44¹.

ðeod, f., *people*, a. pl., 72¹³; g. 41⁸.

ðeodcynning, m., *king of people*, g. sg. 67¹.

scēo, *cloud* (?), 3⁴¹.
scēotan, II, *shoot*, 38⁴.
sceran, IV, *cut*, pres. 3 sg. 65³.
scēððan, VI, *injure*, 43³; pres.
 1 sg. 25²; 3 sg. 43¹¹; pret.
 1 sg. scōð, 20¹⁵, 71¹⁴.
scieppan, VI, *shape, fashion*,
 pret. 3 sg. scōp, 84²; pret.
 ptc. sceapen, 20¹, 23².
scildan, w1, *shield, protect*,
 pret. 3 pl. 87¹⁷.
scin, n., *spectre, goblin*, n. pl.
 35².
scinan, I, *shine*, 40¹⁰³.
scip, n., *ship*, 58⁴.
scip, adj., *shining, bright*, 72²⁰;
 a. sg. m. 58⁴; n. pl. f. 11².
scire, adv., *clearly, brightly*, 89,
 38⁴.
scotian, w2, *shoot*, pres. 3 pl.
 35¹.
scriðan, I, *go, wander, stalk*,
 glide, pres. 3 sg. 35⁷; pres.
 ptc. n. pl. neut. 35².
sculan, prp., *be obliged*, pres.
 1 sg. sceal, *I must*, 31⁷, 34,
 65, 68, 41, 14⁹, 14, 17, 15¹²,
 17, 16¹, 7, 20²⁶, 30, 30⁸, 40⁹¹,
 63¹, 70⁷, 82¹², 89⁴, 93⁵, 8;
 3 sg. 27¹¹, 32⁶, 33¹², 37⁵, 39⁸,
 16, 21, 42⁸, 43⁵, 81⁶, 84⁵,
 87²⁷; 3 pl. 87¹⁹; opt. 3 sg.
 33¹; pret. 1 sg. 60⁸, 14, 72⁶;
 3 sg. 61⁸, 91⁷; 3 pl. 13⁶.

scūr, m., *shower, rain*, d. pl.
 87¹⁷.
scyppend, m., *the Creator*, 40¹,
 101.
se, sēo (sio), ðæt, def. art., *the*,
 15²⁴, 16³, 23⁶, etc.; f. 9⁹, 20²⁰,
 31¹⁹, 38⁶, 39¹, 60⁶, 12, 67¹⁹,
 83²⁰; a. m. 20⁴, 24⁴; f. 37¹,
 38¹, 42¹³, 91¹⁸; neut. 34²; g.
 m. 47⁵, 55⁷, 59⁹, 12, 17, 61⁷;
 neut. 33¹⁰, 41³, 4, 42¹¹, 54¹⁰;
 89⁹; d. m. 15²⁶, 20²³, 29⁴,
 37⁶; i. 28², 3; n. pl. 26¹⁶;
 a. 35³, 72, 22¹⁰, 34⁷, 42¹²;
 d. 16², 72²⁸.
sē, sēo (sio), ðæt, dem. pron.,
 he, she, that, 2¹¹, 27⁹, 38⁵,
 40⁹³, 96, 43⁵, 14, 59⁵, 16, 67¹⁸,
 70⁶, 80⁷, 87³⁴, 91²⁷; f. 25¹⁰,
 28¹³, 31²⁴, 32¹⁴, 33¹², 36²,
 39¹⁴, 41⁹, 52⁶; neut. 33¹¹,
 36⁸, 39²⁴, 41², 8, 43¹¹, 45³,
 47¹, 53², 60¹⁰; a. sg. m.,
 23¹³, 91¹³; f. 31¹⁰, 29⁹; neut.
 12, 33⁵, 57, 41¹⁰ (v. sylf), 16⁸,
 17⁵, 23⁵, 27⁹, 44⁵, 47², 49⁸,
 67¹⁶, 71⁹, 83³²; g. m. 31⁶,
 20²⁸, 35, 55⁷; f. 29¹⁴, 36¹³;
 neut. 35⁹, 68, 9, 11⁵, 16⁴, 5,
 23¹⁰, 31¹⁵, 32¹², 41⁴, 83³⁰;
 d. m. 13¹⁰, 15²⁹, 43⁶, 60¹¹,
 69¹; f. 29⁵, 56⁵, 72⁴, 87³¹;
 neut. 37, 87³⁴; i. 63¹⁰; after
 comp. 9¹¹, 12, 13⁵, 6, 17⁴,

- 19⁸, 26¹⁹, 20, 21, 39⁹, 47⁶, 87¹⁴, 15; n. pl. 24¹⁰, 26¹⁵, 35¹⁰, 41⁷, 52³; a. 11⁵, 34⁶, 40³⁵, 91²²; g. 33⁴, 51¹², 28⁹, 39¹⁵, 26, 40⁸⁹, 42⁸, 46⁵, 52⁵, 56¹², 65⁶, 83⁸, 15, 55, 89¹⁰; d. 26⁵, 42⁷, 47⁶, 49⁴.
- sē, sēo (sio),** *ðæt*, rel. pron., *who, which*, 20⁵, 23⁶, 40¹, 22, 30, 49², 51⁶, 62⁵, 82⁵, 87²⁸; f. 29⁸, 31⁵, 34², 40⁸¹, 52⁶; neut. 40³², 69, 55¹², 60⁴; a. sg. m. 40⁷³, 50³; neut. 44⁷; g. neut. 41⁴, 7; d. m. 43²; pl. n. 26²³, 57²; a. 49⁷; g. 71⁶.
- w. antecedent omitted: 17¹¹, *he who, that which*, 31³, 20²⁹, 55¹⁵; neut. 11², 33⁶, 17¹¹, 21¹⁵, 23¹², 33¹⁰, 37⁴, 89³, 6, 91²⁴; a. sg. neut. 36⁵, 167, 49¹⁰, 54¹¹, 79⁶; g. sg. 55⁵; pl. n. 72³; a. 67.
- sealt,** adj. (?), *salt*, 92⁵.
- searo,** n., *device, art, work of art, contrivance*, a. sg. 32³.
d. pl. advbl. *searwum, skilfully*, 29⁶, 56⁵, 83⁴⁸.
- searobunden,** adj., *cunningly bound*, a. sg. neut. 55⁴.
- searocēap,** m., *ingenious machine, curious object*, 32⁷.
- searocraftig,** adj., *skilful, cunning*, 33⁸.
- searolic,** adj., *ingenious, curious*, 60¹¹.
- searopīl,** m., *skilfully made or pointed tool*, g. pl. 89².
- searosēled,** adj., *skilfully tied*, 23¹⁶.
- searoðonc,** m., *skilful device*, d. pl. 35¹³.
- searoðoncol,** adj., *expert, clever*, n. pl. m. 40⁹⁷.
- sēaw,** n., *moisture, liquid*, a. pl. 3⁴⁷.
- seax,** n., *knife*, g. sg. 26⁶, 60¹², 76⁶; d. 40⁹⁷.
- sēcan,** wī, *seek, visit*, 22, 16², 27¹¹, 91⁹; pres. 3 sg. 15²⁵, 34⁵, 87³⁴; 3 pl. 93¹²; pret. 3 sg. 91⁵.
- secg,** m., *man*, 4⁵, 62⁹; n. pl. 40⁹⁷; d. 48⁴; g. 63¹.
- secgan,** w3, *say*, 42⁶, 55⁸, 16; pres. 3 pl. 39¹, 13; pret. 3 sg. 33⁸; imper. 2 sg. *saga*, 11⁴, 21², etc.; infl. infin. 39²².
- sefa,** m. wk., *mind, understanding*, d. sg. 60¹¹.
- segnberend,** m., *standard-bearer, warrior*, g. pl. 40²⁰.
- sele,** m., *hall*, 84¹; g. sg. 13⁴; d. 20¹⁰.
- seledrēam,** m., *hall-joy, mirth*, d. sg. 63¹.
- sēlest,** adj., sup. of *gōd, best*, g. sg. wk. 41³.

- w. a., *under, beneath* (motion towards) 2², 3⁶⁴, etc.
 under, adv., *down*, 21¹¹.
 underflōwan, rd., *flow beneath*, pret. ptc. 10².
 underhnigan, i., *descend beneath*, w. a., 3⁶⁹; pres. 1 sg. 66⁶.
 undyrne, adj., *known, evident*, 42¹⁵.
 unforcūð, adj., *honourable, good, true*, 62².
 ungefullod, adj., *unfulfilled*, d. sg. f. 59¹³.
 ungesibb, adj., *strange, unrelated*, d. pl. 9⁸.
 ungōd, n., *evil*, a. 20³⁵.
 unlæt, adj., *restless, active, energetic*, 53¹¹.
 unlytel, adj., *large, great*, 40⁷⁵; a. sg. n. 82¹¹.
 unræd, m., *folly*, g. sg. 11¹⁰, 27¹².
 unrædsið, m., *foolish journey, way of folly*, a. pl. 11⁴.
 unrim, n., *countless number*, a. sg. 43⁸.
 unrim, adj., *countless*, a. pl. neut. 6³.
 unsceaft, f., *evil or monstrous creature*, n. pl. 87³².
 unsoden, adj., *unboiled*, 76⁸.
 unstillie, adj., *restless, unquiet*, 51⁵.
- unwita, m., *ignorant person, fool*, 41¹.
 ūp, upp, adv., *up, upwards*, 3¹², 7⁰, 10⁹, 22¹⁹, 33¹¹, 55⁵, 91⁸.
 ūpcyme, m., *upspringing*, a. sg. 30⁹.
 ūpirnan, III, *uprise, rush upwards*, pres. ptc. d. sg. wk. 40⁵⁶.
 ūplong, adj., *upright*, 87¹².
 ūpweard, adj., *upward, turned up*, a. sg. m. nioðan ūpweardne, *upside down*, 61⁶.
 ūser, poss. adj., *our*, 40⁸⁹.
 ūt, adv., *out, outwards*, 62⁶, 91¹⁶.
 ūtan, adv., *from without*, 40⁵, 40⁴⁷, 53, 72¹³, 83³⁹.
 ūte, adv., *outside, out of doors*, 42².
 uttor, adv., comp., *from with out*, 40⁸⁴.
- W.
- wā, interj., *woe!* w. g. rei, d pers. 11⁸.
 wāc, adj., *weak*, g. sg. neut. 45¹.
 wacan, VI, *be born*, pret. 1 sg. 20²¹.
 wadan, VI, *go, pass*, pres. 1 sg. 62³; pret. 3 sg. 22¹⁵, 91⁶.
 wæcan, WI, *weaken*, pret. ptc. 28⁵.

wæccan, *wi*, *watch*, *wake*,
pres. ptc. a. sg. 40⁸.

wæd, *f.*, *garment*, *d. pl.* 42⁴.

wæd, *n.*, *water*, *a. pl.* wado,
7².

wæg, *m.*, *wall*, *d. sg.* 13⁴;
wāge, 14¹².

wæg, (*wæg*), *m.*, *wave*, 3²⁰;
d. sg. 2⁸, 10¹⁰, 16¹, 22²¹,
33¹.

wæglaet, *n.*, *water-vessel*, *a.*
pl. 3³⁷.

wægn, *m.*, *waggon*, 22¹²; *a.*
sg. 22⁹; *d.* 21⁸.

wægstað, *n.*, *shore*, *d. sg.*
22².

wælcraeft, *m.*, *deadly power*,
d. sg. 89¹¹.

wælcwealm, *m.*, *death-pang*,
1⁸.

wælgim, *m.*, *deadly jewel*, *a.*
sg. 20⁴.

wælgim, *adj.*, *slaughter-fierce*,
bloodthirsty, 15⁸.

wælhweþ, *m.*, *slaughter-*
whelp, *murderous dog*, *g. sg.*
15²³.

wæpen, *n.*, *weapon*, 3⁵⁸; *a.*
sg. 55¹²; *d. pl.* 3⁵², 20¹⁷.

wæpenwiga, *m.*, *armed war-*
rior, 14¹.

wæpnedcyn, *n.*, *male-kind*,
male, *g. sg.* 38¹.

wær, *v. wer*.

wæstm, **wæstum**, *m.*, *fruit*,
produce, *offspring*, 90²; *d. pl.*
83³⁷.

(2) *growth*, *form*, *figure*,
a. sg. 31⁵.

wæt, *adj.*, *wet*, 25¹¹; *wk.* 35¹.

wæta, *m. wk.*, *water*, *liquor*,
a. sg. 3⁴⁸; *d.* 58¹⁰.

wætan, *wi*, *wet*, *soak*, *pres. 3*

sg. 12¹⁰; *pret. 3 sg.* 26².

wæter, *n.*, *water*, 53³, 68³;
g. sg. 22¹²; *d.* 10¹, 12¹⁰,
26³, 91²³.

wæðan, *wi*, *wander*, *hunt*,
pres. 3 sg. 34⁵.

wāfina, *w2*, *wonder at*, *be as-*
tonished, *pres. 3 pl.* 83⁴¹.

wagian, *wi*, *shake*, *tremble*,
pres. 3 pl. 3⁸; *pret. 3 pl.*
54⁶.

waldend, *n.*, *ruler*, *master*, 6¹,
20⁴, 23⁶, 40⁸⁹; *g. sg.* 40¹⁴.

waldend, *adj.*, *mighty*, *power-*
ful, *comp.* 40⁸⁷.

Wale, *f.*, *Welsh (foreign) wo-*
man, *slave*, 12⁸, 52⁶.

wamb, *v. womb*.

wār, **wāroð**, *n.*, *sea-weed*,
40⁴⁹; *d. sg.* 2⁸.

warian, *w2*, *guard*, *pres. 3 sg.*
31²¹, 82⁴, 91²⁶.

wāt, **wāst**, *v. witan*.

wāð, *f.*, *wandering*, *roving*, *a.*
sg. 1¹¹.

wāwan, rd., *blow*, pres. 3 sg. 40⁸¹.

wēa, m. wk., *woe, misery, calamity*, 56⁵; a. sg. 71¹³; g. pl. 87¹⁰.

wealcān, rd., *roll, toss*, pret. ptc. 2⁴.

wealdan, rd., *wield, rule*, pres. 3 sg. 40⁵, 22; w. g. pret. 3 sg. 52⁶.

Wealh, m., *Welsh (foreign) man, slave, foreigner*, a. pl. Wēalas, 12⁴; g. pl. Wāla, 71¹¹.

weall, m., *wall*, 83⁴⁴; g. sg. 29⁷; n. pl. 3⁹.

(2) *cliff, hill, mound*, d. sg. 32⁰; a. pl. 34⁵.

weard, m., *guard, attendant, guide*, 21⁴.

(2) *ruler*, g. sg. 13⁷.

weardian, w2, *keep, guard*, 87²⁵.

wearm, adj., *warm*, 4⁷.

wearp, n., *warp*, a. sg. 35⁵.

weaxan, rd., *grow*, 54¹⁰; pres. 3 sg. 40²⁶; 3 pl. 40¹⁰²; pret. 1 sg. 87¹; pres. ptc. n. sg. 53³.

wecgan, w1, *move, bear, carry, bring*, pres. 3 sg. 12⁸, 21⁵, 80⁷; pret. 3 pl. 72⁵.

weder, n., *weather, wind, storm*, d. sg. 30².

wefan, v, *weave*, pres. 3 sg. 83³²; pret. ptc., 40⁸⁵.

wefi, f., *wet, woof*, n. pl. 35⁵.

weg, m., *way*, a. sg. 15²¹, 53⁸, 62³; d. 36¹, 68³, 69⁵; a. pl. 31⁶, 51⁶.

wēg, v. wæg.

wegan, v, *move, carry, bring*, pres. 1 sg. 20⁶; 3 sg. 32¹¹, 50³, 70⁶, 72²¹; 3 pl. 14¹⁴; pret. 3 pl. 27³; pret. ptc. 21⁸.

wel, adv., *well*, 6⁷, 50⁵.

(2) *thoroughly, very*, w. adj. 9⁴.

wela, m. wk., *wealth*, 167¹⁰.

wella, m. wk., *well, source, fountain*, a. pl. 38³.

wēn, f., *expectation, hope, prospect*, 32⁸.

wēnan, w1, *ween, believe, suppose, expect*, 20¹⁷; pres. 3 pl. 2¹; pret. 1 sg. 60⁷; w. g. pres. 1 sg. 5⁴.

wendan, w1, *turn*, pres. 3 sg. 72²⁸; pret. 3 sg. 59⁵; pret. ptc. 59¹⁹.

weorc, n., *work, handiwork*, 91³²; n. pl. 26¹⁴.

(2) *labour, toil*, a. sg. 71¹³; g. 42⁴, 54¹⁰.

weorpan, III, *throw, dash, hurl*, w. d. of thing thrown, pres. 3 pl. 2⁶.

- weorpere**, m., *thrower*, 27⁷.
weorð, adj., *worthy, held in honour*, 27¹; comp. 87¹⁴.
weorðan, III, *become*, 50¹⁰; pres. I sg. 16⁴; 3 sg. 15¹⁴; 3 pl. 21⁴, 51³; pret. I sg. 9⁸; 3 sg. 39¹⁸, 67¹², 68³, 82⁵; 3 pl. 72³.
 (2) as auxily. with pret. ptc. of another vb. making it passive, 33¹; pres. I sg. 20²⁰; pret. 3 sg. 53⁵; pret. opt. 3 sg. 83³⁰.
weorðian, w2, *honour, adorn*, pres. 3 sg. 20¹⁰; pret. ptc. 70⁵, 83²⁴.
wēpan, rd., *weep*, pres. 3 sg. 70⁵; pret. I sg. 91¹⁹.
wer, wær, m., *man*, 46¹; g.sg. 44¹; n. pl. 14³, 12, 22⁹, 21, 30⁶, 83⁴¹, 85¹; g. pl. 18⁸, 3⁹, 26¹⁸, 29¹⁴, 34¹, 47³, 82³, 87²⁶; d. 27¹, 31⁴, 14, 32¹¹, 41⁹, 42¹⁶.
wērig, adj., *tired*, w. d. 5³; w. g. 54¹⁰.
wermod, m., *wormwood*, 40⁶⁰.
werðeod, f., *people*, a. pl. 83⁴⁰.
wesan, anv., *to be*, 43¹⁰; pres. I sg. 5¹, 15³, 17¹, etc.; 3 sg. 1¹, 15¹, 17⁹, etc.; w. neg. prefix, nis, 40⁶⁸, 86, 84¹; 3 pl. sind, sindon, sindan, 55¹⁰, 57², 58¹⁴, 65⁶, 66³; pres. opt. 3 sg. s7, 28¹³, 35¹⁴, 39¹, 14, 40²⁴, 27, 60, 41⁹, 67¹⁹, 79⁵, 83⁵⁵; sic, 31²⁴, 32¹⁴; pret. I sg. 14¹, 18⁴, 40⁴⁴, 56¹, 60¹, 65¹, 2, 71¹, 9, 90¹; 3 sg. 9², 13⁵, 19⁸, 22⁶, 31⁴, 6, 32⁹, 33³, 5, 36², 8, 9, 37¹, 46⁴, 47⁵, 51³, 52⁵, 53², 11, 56⁶, 9, 60³, 63¹⁶, 64², 68², 70², 82¹, 87⁵, 14; pl. 10⁸, 13¹, 33⁴, 46⁶, 52³, 87²⁹; opt. 3 sg. 36⁷.
 (2) as aux. vb. w. pret. ptc. forming passive voice, pres. I sg. 24⁹, 63²; 3 pl. 42¹⁷; pret. 3 sg. 59¹⁸, 61⁴; opt. 3 sg. 39¹⁵.
west, adv., *westward*, 29¹⁰.
wic, n., *habitation, dwelling-place*, a. pl. 7², 15⁸; d. 8⁷, 49⁴, 72²⁸.
wicg, wycg, n., *steed*, 14⁵; d. sg. 14¹⁴, 79⁷; n. pl. 22²¹; a. 22⁹; d. 22².
wicstede, m., *dwelling-place*, n. pl. 3⁹.
wid, adj., *wide*, a. sg. f. 18³.
widdor, v, *wide*.
wide, adv., *far, widely, far and wide*, 11¹, 33⁷, 71, 75, 10¹⁰, 20¹⁶, 26¹⁶, 27¹, 35¹¹, 39¹⁷, 58², 66⁷, 72²², 82¹⁰, 91²⁷, 93³; *all over*, 40⁹⁹;

- comp. widdor, 9¹⁰, 60¹⁷, 71¹⁰.
- wideseferh, adv., *for ever*, 39⁸, 21.
- widgal, adj., *wandering, roving*, d. sg. 20⁵; comp. widg(i)elra, *more extended, wider*, 405¹, 83.
- widlāst, adj., *far-wandering*, 19⁶.
- wido, 56², v. wudu.
- wif, n., *woman, wife*, 25¹¹, 36⁴, 50⁵, g. sg. 36¹¹, 90³, d. 20³², n. pl., 30⁶, d. pl. 25¹, 46¹.
- wifel, m., *weevil, beetle*, a. sg. 40⁷³.
- wig, n., *battle, war*, a. sg. 5³, 15²³.
- wiga, m. wk., *warrior*, 15⁸, 50¹, 51⁶, 72²⁸, g. sg. 91²⁰.
- wiht, wuht, wyht, f. n., *wight, creature, being*, 18¹, 20¹, 23², 24¹, 25¹, 28¹³, 29⁷, 31⁴, 19, 24, 32⁵, 14, 33¹, 38⁶, 39¹, 40⁸⁷, 41⁹, 69¹, 81¹, 83¹, 85¹, 88², a. sg. 4¹¹, 29¹, 34¹, 36¹, 37¹, 38¹, 39²⁶, 56², 58², 67², 68¹, 86¹, g. 29¹⁴, 36¹³, d. 56⁵, n. pl. 42¹⁶, a. 57¹, wuhte 51¹, wyhte, 42¹, g. 28⁸, 39¹⁴, 42⁸, 83⁴.
- (2) indef. particle after a neg. (*not, none*) *at all*, a. 31¹⁴, 58¹⁰, 65¹, d. 47⁶, advbl. 15²³.
- wiif, v. wif.
- wilcuma, m. wk., *pleasant com-er, welcome guest, or thing*, g. pl. 8¹¹.
- wilgehlēða, m. wk., *pleasant, familiar companion*, a. pl. 14⁵.
- willa, m. wk., *will, desire, pleasure*, 78¹, a. sg. 20³³, 54⁶, 63⁷, 72⁷, g. pl. 28¹⁰, d. pl. 86⁷, 89¹¹, 91².
- willan, anv., *will, wish*, pres. 1 sg. 49⁹, 3 sg. 35¹¹, 39⁵, 43¹⁰, 14, 44⁵, 59¹⁶, 76⁴, 89⁹, 3 pl. 16⁷, 26¹⁸, pret. 3 sg. 29⁵, 86⁷.
- w. neg. pref. pres. 1 sg. nelle, 23¹⁵, 3 sg. nele, 15¹⁶.
- wilnian, wz, *desire, ask for*, pres. 3 pl. 49⁷.
- win, n., *wine*, d. sg. 14¹⁷, 42¹⁶, 46¹.
- wincel, m., *corner*, d. sg. 45¹.
- wind, m., *wind*, 10¹⁰, 40⁶⁸; d. sg. 14¹⁴, 16¹, 30¹, 40⁸¹.
- windan, III, *twist, turn, curl*, pret. ptc. 28⁵, 55³; n. pl. 35⁵, 40¹⁰⁴; a. 40⁹⁹.
- winnan, III, *strive, contend*, 16¹; pres. 1 sg. 3⁶⁷, 6⁷; 3 sg. 3¹⁹; pres. ptc. 2⁸, 3⁴⁸, 51⁶; a. 56².
- winsele, m., *wine-hall*, d. sg. 54².

winterceald, adj., *wintry cold*, 4⁷.

wir, m., *wire, filigree, ornament*, 20⁴; d. sg. 26¹⁴, 70⁵; d. pl. 20³², 40⁴⁷.

wirboga, m. wk., *bent wire*, d. pl. 14³.

wis, adj., *wise*, 32¹⁴; d. 31²⁴.

wisdöm, m., *wisdom*, a. sg. 93⁹; d. 67⁶.

wise, f. wk., *sprout, growth*, a. pl. 65⁴.

wise, f. wk., *manner, fashion, pl. characteristics, virtues*, 36¹³, 79¹⁰; a. pl. 11⁸, 20¹¹, 69¹, 72⁵, 29, 83⁷; d. pl. 31², 32².

(2) *melody*, a. sg. 8⁴.

wisfæst, adj., *wise, skilled, learned*, 35¹⁴; d. sg. 28¹³; g. pl. 67¹⁹; d. 41⁹.

wisian, wz, *guide, direct*, pres. 3 sg. 3¹³, 20⁵, 21².

wisse, v. witan.

wist, f., *food*, a. sg. 32¹¹; a. pl. 43⁷; d. pl. 83²¹.

witan, prp., *know*, pres. 1 sg. 11⁵, 35³, 43¹, 49¹, 58¹, 87²⁶; 2 sg. 36¹¹; 3 pl. 42⁷; pret. 3 sg. wisse, 54¹; pres. opt. 3 sg. 4¹¹; 1 pl. 36¹²; 3 pl. 39⁴.

wite, n., *punishment, torment, penance*, 26¹⁷; a. sg. 23⁶.

witod, adj. ptc., *decreed, as-*

sured, certain, 15⁶, 11, 20²⁴, 84⁷; a. pl. 43⁷.

wið, prep., w. d., *against*, 3²⁰, 41, 16¹, 2, 27¹⁰, 72⁶.

(2) *with*, 20²⁷, 39¹², 60¹⁴; w. a., *against*, 42¹³; following its case, 16⁹.

wið, adv., *against*, 28¹⁰.

wlitan, 1, *look*, pres. 3 sg. 91³².

wlite, m., *aspect, countenance*, 36¹¹, 70¹⁰, 83²⁴; a. sg. 83⁷.

wlitetorht, adj., *beautiful*, g. pl. 70³.

wlitig, adj., *beautiful*, 14¹², 17¹⁰, 83¹⁹; a. pl. wk. 34⁷.

wlitigian, wz, *beautify, adorn*, pres. 3 sg. 83³⁷; pret. ptc. 31², 32², 83⁴⁰.

wlonc, wlanc, adj., *proud, exultant, splendid*, 14¹, 42⁴; a. sg. m. 50¹⁰; d. 79⁷; n. pl. m. 30⁶; a. 14¹⁷; g. 59¹⁹; d. 17¹⁰.

wöh, n., *crookedness, perversity*, on wöh, *crookedly*, 21⁴.

wöh, adj., *crooked*, 69²; n. pl. neut. 39²⁴; a. wk. 11⁸; d. wöum, 14³.

wolcen, n., *cloud*, g. pl. 7⁵; d. 83²⁵.

wolcengehnäst, n., *battle of clouds*, d. sg. 36⁰.

wolcnfaru, f., *cloud-drift, moving clouds*, a. sg. 37¹.

wom, m., *disgrace*.

(2) *slander, abuse*, a. sg. 20³³.

womb, wamb, f., *womb, stomach*, 37¹; a. sg. 18³, 62³, 85⁵, 86¹; d. 3⁴⁸, 36³, 87³³, 91²³, 28.

wombhord, m., *treasure of the womb*, 17¹⁰.

won(n), adj., *dark, lurid, livid*, 3²⁰, 40¹⁰⁷, 87²²; wk. 49⁴; a. pl. neut. 40⁴¹; d. pl. 53⁷, 87¹⁶.

wonfah, adj., *dark*, 52⁶.

wonfeax, adj., *dark-haired*, 12⁸.

wong, m., *field, plain*, 35¹, 40⁵¹, 83, 70²; a. sg. 64¹; d. 21⁵, 58², 72¹; n. pl. 66⁵; a. 12², 82¹⁰.

(2) *the earth, the world*, d. sg. 31¹⁴.

wonian, w2, *diminish*, pres. 1 sg. 20³³.

wonsceaft, f., *evil fate, misery*, a. sg. 91²⁰.

word, n., *word*, a. sg. 18¹, 20¹¹, 59⁵, 93⁹; d. 40¹⁴; a. pl. 47¹, 67²; g. 32¹⁴; d. 4¹¹, 20³⁴, 31¹⁹, 35¹⁴, 39²⁶, 29, 40⁷³, 47⁶, 48³, 55¹⁶, 60¹⁰, 83⁷, 54, 783⁵³.

wordcwide, m., *speech, saying*, a. pl. 60¹⁷.

wordlēan, n., *word requital*, g. pl. 79⁹.

world, woruld, f., *world*, a. sg. 40², 83³⁷.

worldbearn, m., *child of the world, man*, g. pl. 83³².

worldlif, n., *earthly life*, d. sg. 40⁸⁷.

woruldstrengu, f., *world-strength, strength*, g. pl. 26².

wōð, f., *sound, voice, song*, d. sg. 81¹.

wōðbora, m. wk., *sound-bearer, singer, poet*, d. sg. 31²⁴, 79².

wōðgiefu, f., *gift of song*, 31¹⁸.

wracu, f., *malice, enmity*, d. sg. wræce, 1⁴.

wræd, f., *bond*, a. pl. 31³.

wræsnan, w1, *change*, pres. 1 sg. 24¹.

wræst, adj., *strong, vigorous*, comp. 40²⁶.

wræste, adv., *strongly*, 40⁹⁹.

wrætt, f., *ornament, decoration*, d. pl. 31², 32².

wrætlic, adj., *wondrous, curious, fair, beautiful*, 23², 31¹⁸, 39²⁴, 44¹, 55³, 69¹; n. sg. f. 33¹, 47²; a. sg. f. 67²; g. wk. 59¹⁷; n. pl. neut. 26¹⁴; a. f. 42¹, 51¹.

wrætlice, adv., *wonderfully, elegantly*, 36², 40⁶, 85, 102, 104, 68², 69⁵.

- wrāð**, adj., *fierce, cruel*, g. pl. 40⁴¹, 70³; d. 14¹⁷.
 (2) *bitter*, comp. 40⁶⁰.
wrāðscraf, n., *den*, a. pl. 40⁴¹.
wreacan, v, *drive*, 1¹¹, pres. 3 sg. 3³; pres. opt. 3 sg. wræce 1², pret. ptc. 21¹¹.
 (2) *avenge*, 91¹⁹; pres. opt. 3 sg. wræce, 20¹⁸.
wrecca, m. wk., *exile, wanderer*, a. sg. 29¹⁰, g. 39⁸.
wrēgan, wī, *rouse, excite*, 31⁷, pres. 1 sg. 3⁷¹, pret. ptc. 2³.
wrenc, m., *artifice*, d. pl. advbl. *cunningly*, 8².
wrēon, 1 contr., *cover*, pret. 3 sg. wrēah, 1¹², wrāh, 9⁵, 26¹¹, 3 pl. wrugon, 21⁵, 76², 87¹⁵.
wreðstuðu, f., *support, foundation*, d. pl. 40².
wrigian, w2, *strive, push one's way*, pres. 3 sg. 21⁵.
wriða, m. wk., *ring*, a. sg. 59⁵.
wriðan, 1, *bind, fetter*, pres. 3 sg. 50⁵, pret. ptc. 53⁷.
wrixlan, w1, *change*.
 (2) *discourse*, 60¹⁰, pres. 1 sg. 8².
wrōht, f. *accusation, quarrelling*, 172¹⁴.
wrōtan, rd., *break up the soil (of pigs)*, pres. ptc. 40¹⁰⁷.
wudu, m., *wood (material)*, 40⁴⁸, 55¹⁶, 56⁵, d. sg. 10⁵, 87²², 91²³, a. wido, 56².
 (2) *wood (forest)*, a. sg. 1⁸, 80⁷.
 (3) *ship*, 3²⁴.
 (4) *tree*, 53³.
wudubēam, m., *forest-tree*, g. pl. 87¹⁶.
wudutrēow, n. *forest-tree*, a. sg. 55³.
wuhte, v. *wiht*, a. pl.
wuldor, n., *glory*, 83³²; g. sg. 66⁷; d. 30².
wuldorcynning, m., *king of glory*, g. sg. 39²¹.
wuldorgesteald, n. pl., *glorious possessions*, 26¹⁶.
wuldorgimm, m., *glorious jewel*, 83²⁵.
wuldornytting, m., *glorious usefulness*, d. pl. 83²⁴.
wulf, m., *wolf*, g. sg. 91²⁷.
wulfhēafedtrēo, n., *wolf-head-tree*, 55¹².
wull, f., *wool*, g. sg. 35³.
wund, f., *wound*, d. sg. 91¹⁹; n. pl. 59¹⁷; a. 51², 53⁷.
wund, adj., *wounded*, 51², 89².
wundenlocc, adj., *curly locked*, 26¹¹.
wunderlic, *wundorlic*, adj., *wonderful, strange*, 87²²; f. 18¹, 20¹, 24¹, 25¹, 29⁷; a.

- sg. f. 86¹; comp. a. sg. m. 31⁵.
- wundor, n., *wonder, miracle*, 67⁶, 68³; a. sg. 47²; g. 60¹⁰; g. pl. 21⁸, 82¹⁰, 83³⁴; d. pl. advbl. wundrum, *wonderfully*, 35¹, 36², 50¹, 68², 83¹, 21, 40.
- wundorcraeft, m., *wondrous might*, d. sg. 40⁸⁵.
- wundorlice, adv., *wonderfully*, 29¹.
- wundorworuld, f., *wondrous world*, a. sg. 39¹⁷.
- wunian, *dwell*, pres. 1 sg. wunige, 84⁶, pret. 1 sg. 72¹.
- (2) *remain, continue*, 40⁸, pres. 3 sg. 31¹⁶.
- wycg, v. wicg.
- wyhte, v. wihte.
- wyltan, w1, *roll, turn*, pret. ptc. 59¹⁹.
- wyn(n), f., *joy, pride*, 27⁷; d. sg. 53², d. pl. 40¹⁰⁷.
- wynlic, adj., *joyful, delightful*, 40²⁶; n. sg. f. 31¹⁸.
- wynnstaðol, m., *joyous foundation, seat, or source of joy*, 90³.
- wynsum, adj., *winsons, agreeable*, 83^{19, 25}.
- wyrcan, w1, *work, make, construct*, 15¹⁸, 72¹¹; pres. 3 sg. 37⁸, 63⁷; pret. 3 sg. worhte, 40^{6, 89}, 54⁶, 88⁵; pret. ptc. geworht, 69³.
- wyrd, f., *weird, fate*, 47²; g. pl. 35⁹, 39²⁴.
- wyrdan, w1, *destroy, injure*, pres. 3 pl. 87³³.
- wyrm, m., *worm*, 40⁷⁶, 47³; n. pl. 35⁹.
- wyrman, w1, *warm*, pres. 3 sg. 12¹⁰.
- wyrnan, w1, *refuse*, pres. 3 sg. 20¹¹; w. g. rei, 20²⁹.
- wyrs, adv., comp. of yfle, *worse*, 13⁵.
- wyrslic, adj., *mean, vile*, comp. 40⁴⁸.
- wyrt, f., *root, herb*, a. pl. 34⁵; g. 70³; d. 51², 34⁷.

Y.

- ycau, w1, *increase*, 30⁹; pres. 3 pl. 26²⁴.
- yfel, adj., *evil, bad*, i. sg. 40³².
- yfle, adv., *badly*, 43⁹, 82⁸.
- yldo, f., *old age*, 43⁴.
- yldra, v. eald.
- ymb, prep. w. a., *about, around*, 20⁴, 40⁵.
- (2) *concerning*, 33⁸, 39²⁶, following and separated from its case, 23¹¹, 43¹⁶.
- ymbclyppan, w1, *embrace*, 40⁵³; pres. 1 sg. 40¹⁵.

ymbhwyrft , m., <i>universe</i> , <i>world</i> , 40 ⁴² ; a. sg. 40 ^{7, 15} .	g. 2 ² , 3 ³³ , 22 ⁷ ; d. 10 ⁴ , 16 ³ , 77 ⁷ .
ymbwindan , III, <i>surround</i> , pres. 1 sg. 40 ⁸⁴ .	yðan , w1, <i>devastate, ravage</i> , 70 ⁷ .
yrnan , III, <i>run, flow</i> , 84 ⁵ .	ywan , w1, <i>show, display</i> , pres. ptc. 3 sg. 55 ¹⁵ ; pret. ptc. 3 ³⁴ .
yst , f., <i>storm</i> ; d. sg. an <i>yste</i> , in <i>storm</i> , 53 ¹⁰ .	Z.
yð , f., <i>wave</i> , 60 ⁶ ; a. sg. 51 ⁵ ; 73 ⁴ ; n. pl. 2 ¹⁵ , 76 ² ; a. 3 ^{17, 68} ;	zefferus , m., <i>zephyrus</i> , 40 ⁶⁸ .

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